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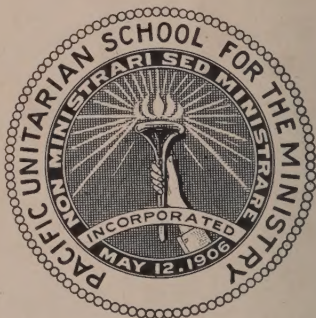
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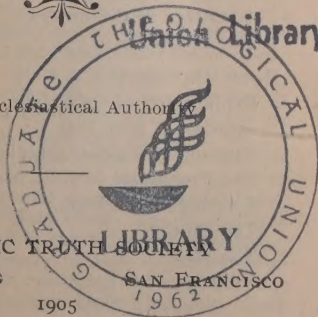
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EXPLANATORY.

During Holy Week the Church commemorates with solemn ceremonies the Passion and Death of her Divine Founder, and the events of the last week of His Life. These ceremonies breathe forth the sanctity and wisdom of the Church; they have been consecrated by the usage of Christian ages, and they have moved generation after generation of Christian hearts. There are no more beautiful prayers than those which the Church uses in the Liturgy of Holy Week. The greatest saints and doctors of the Church have perfected them; and the Holy Spirit of God has directed the Church in forming them. There is no better way of observing Holy Week than by following the Liturgy and entering into the spirit of the Church, the Spouse of Christ, as she commemorates the Passion and Death of our Blessed Saviour. It is a pity that all the devout worshippers who fill our churches during Holy Week do not know the mystical meaning of the ceremonies which are going on at the altar and cannot follow the prayers of the Church. This little Manual has been prepared to supply the laity with a means of understanding the Liturgy of Holy Week. Special care has been taken to explain the nature and meaning, and to give the history of each important ceremony. An English rendering of the Morning Offices of Palm Sunday, Holy Thursday, Good

Friday and Holy Saturday has been given. Those who use this Manual should, on the evening beforehand, read the Explanation of the Ceremonies and the Liturgy for the following day. They will then be able to understand the ceremonies and to follow the priest in the prayers.

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THE CEREMONIES OF PALM SUNDAY EXPLAINED.

On Palm Sunday the Church commemorates the triumphal entry of our Blessed Lord into Jerusalem. This event took place in the third year of His Public Ministry. He had come up to Jerusalem to celebrate the Feast of the Passover. As He drew nigh to the city, He sent two disciples, saying unto them: "Go into the village that is over against you, and straightway ye shall find an ass tied, and a colt with her: loose them and bring them unto me. And if any one say aught unto you, say ye that the Lord hath need of them; and straightway he will send them." Now all this was done that the words of the prophet might be fulfilled:

"Say ye unto the daughter of Sion,
Behold thy King cometh unto thee,
Meek, and riding upon an ass,
And upon a colt the foal of her that is used to
the yoke."

The disciples went, and did what Jesus commanded, and brought the ass and colt, and laid their garments upon them; and they set Him thereon. And the greater part of the multitude spread their garments in the way; and others cut branches from the trees and strewed them in the way. And the multitudes that went before Him, and that followed, cried:

"Hosanna to the Son of David:

Blessed is He that cometh in the name of the
Lord;
Hosanna in the highest."

To commemorate this event, the Church instituted a procession originally at Jerusalem. This procession dates back to the earliest period at which it was possible for Christians to practice their worship in public. In the afternoon of the Sunday before Easter, the people of the city went out to the Mount of Olives. There they gathered round the Bishop at the place where our Lord ascended into heaven, while antiphons suitable to the occasion were sung. Then they marched back in procession to the Church of the Holy Sepulchre, "escorting the bishop in the same figure in which our Lord was escorted." They bore palms in their hands and sang: "Blessed is He that cometh in the name of the Lord."

From Jerusalem the ceremony spread throughout the entire Church. The Church intends not only to celebrate our Lord's entry into Jerusalem, but to raise our minds to the triumph which He won over sin. The prayers which she uses are a proof of this. For all who bear the palms she implores a plenteous outpouring of graces and blessings, so that they may appear before God with the palm of victory in their hands. The Liturgy of Palm Sunday consists of (1) The Blessing of the Palms, (2) The Procession, (3) The Mass.

I. The Blessing of the Palms.

The Church employs nothing in her service

which she has not previously blessed. The Liturgy for Blessing the Palms is specially solemn. In fact, it is the variable portion of the Mass. Every Catholic knows that certain portions of the Mass vary according to the Feast, and that the Canon of the Mass is fixed. Now, as you follow the priest in the prayers for Blessing the Palms, you will observe that the Liturgy provides an Entrance Hymn, Collect, Epistle, Gradual, Gospel, Secret Prayer, Preface, with a number of benediction prayers. The explanation of this is most interesting. It brings us back to the early centuries of the Church when the Liturgy of Palm Sunday was more elaborate than it is to-day. Two Masses were celebrated—one at an outside shrine or church. During this Mass the palms were blessed. Then a procession of the clergy and people was formed and marched to the Cathedral or parish church, waving the palms and singing hymns. On arriving at the Church the second Mass was celebrated. When the custom was introduced of blessing and distributing the palms and holding the procession in one church, the sacrificial portion of the first Mass was omitted, but the variable portion retained. Such is the explanation of the present form of the Liturgy.

II. The Procession.

The Procession, then, was the chief feature of Palm Sunday. The Church strove to reproduce as vividly as possible all the details of our Lord's triumphal entry. The palms were blessed in order that they might be carried in

procession, and they were given back to the priest at the Offertory of the second Mass. Owing to circumstances, the procession is now omitted, except in Catholic countries, and, of course, the ceremony loses much of its solemnity.

It is interesting and instructive to know how the early Christians celebrated the feasts of the Church. We have a very graphic description by a Spanish lady named Egeria of a Palm Sunday celebration which took place in Jerusalem in the year 380.

"And when," she writes, "after long prayers it begins to be about six o'clock, that passage in the Gospel is read aloud in which the children, with branches and palms, greeted our Lord, crying, 'Blessed is He that cometh in the name of the Lord.' And straightway the bishop rises, and all the people with him, and then they go from the summit of Mount Olivet, the whole way on foot, the people walking before him with psalms and antiphons, and continually singing the refrain, 'Blessed is He that cometh in the name of the Lord.' And all the children in these places, even those that cannot yet walk because they are so young, are carried by their parents in their arms, all with boughs, some of olive, some of palm, and in that way they bring the bishop to the city, just as the crowds escorted our Lord."

In the Greek Church the Eastern Emperor marched in the procession at Constantinople, and a hymn, composed by Emperor Theophilus, 829-842, was sung.

There is an interesting legend as to the origin

of the beautiful Latin hymn, "Gloria, Laus et Honor," sung during the procession. Theodulphus, Bishop of Orleans, had been accused, in the year 828, of conspiring against Louis, King of France. The King had him confined in a prison near the city gate at Angers. On Palm Sunday morning, when the procession halted outside the walls, the bishop raised his voice and sang the hymn, the words and music of which he had just composed. The King, who was in the procession, was so delighted that he restored the author to liberty.

III. The Mass.

During the Mass the Passion according to St. Matthew is read. This practice is very ancient. St. Augustine, Bishop of Hippo, thought of substituting for it a narrative composed from the Four Gospels, but the people would not have it so. For the sake of peace, St. Augustine left it unchanged.

THE LITURGY FOR BLESSING THE PALMS.

The celebrant, vested in purple cope, ascends to the altar, while the choir sings:

Hosanna to the Son of David: blessed is He that cometh in the name of the Lord. O King of Israel: Hosanna in the highest.

The priest at the Epistle side of the altar says:

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

O God, whom to esteem and love is justice; increase in us the gifts of Thy ineffable grace: and as in the death of Thy Son Thou hast made us hope for what we believe; so by His resurrection grant us to arrive at the end to which we aspire: Who liveth and reigneth with Thee, in the unity of the Holy Spirit, God, world without end. Amen.

Lesson of the Book of Exodus, xv, 27-
xvi, 7.

In those days the children of Israel came into Elim, where there were twelve fountains of water and seventy palm-trees; and they camped by the waters. And they set forward from Elim, and all the multitude of the children of Israel came into the desert of Sin, which is between Elim and Sinai, the fifteenth

day of the second month, after they came out of the land of Egypt. And all the congregation of the children of Israel murmured against Moses and Aaron in the wilderness. And the children of Israel said to them: Would to God we had died by the hand of the Lord in the land of Egypt, when we sat over the flesh-pots and ate bread to the full. Why have you brought us into this desert, that you might destroy all the multitude with famine? And the Lord said to Moses: Behold I will rain bread from Heaven for you: let the people go forth and gather what is sufficient for every day, that I may prove them whether they will walk in my law or no. But the sixth day let them provide for to bring in; and let it be double to what they were wont to gather every day. And Moses and Aaron said to the children of Israel: In the evening you shall know that the Lord hath brought you forth out of the land of Egypt; and in the morning you shall see the glory of the Lord.

Gradual, John xi.

R. The chief priests and the Pharisees gathered a council and said: What do we for this man doeth many miracles? If we thus dismiss him, all men will believe in him; and the Romans will come and take away our place and nation.

V. But one of them, named Caiphas, being the high priest that year, prophesied, saying: It is expedient for you that one man die for the people and that the whole nation perish not. From that day, therefore, they devised to

put him to death, saying: And the Romans will come and take away our place and nation.

Or the following. Matt. xxvi.

On Mount Olivet he prayed to his Father: Father, if it be possible, let this chalice pass from me. The spirit indeed is willing but the flesh is weak: thy will be done. Watch ye and pray that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak.

The Gospel.

Continuation of the Holy Gospel✠ according to Matthew: At that time, when Jesus drew nigh to Jerusalem and was come to Bethphage, unto Mount Olivet, he sent two disciples, saying to them: Go ye into the village that is over against you, and immediately you shall find an ass tied, and a colt with her; loose them and bring them to me; and if any man shall say anything to you, say ye, that the Lord hath need of them: and forthwith he will let them go. Now all this was done that the word might be fulfilled, which was spoken by the prophet, saying: Tell ye the daughter of Sion; Behold thy King cometh to thee meek and sitting upon an ass, and a colt the foal of her that is used to the yoke. And the disciples going, did as Jesus commanded them. And they brought the ass and the colt; and laid their garments upon them, and made him sit thereon. And a very great multitude spread their garments in the way; and others cut down boughs from the trees, and strewed them in the way: and the multitude that went before and that followed, cried, saying. Hosanna to

the Son of David: Blessed is he that cometh in the name of the Lord.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

Increase the faith of those that hope in Thee, O God, and mercifully hear the prayers of Thy servants: let Thy plentiful mercy descend upon us: may these branches of palm or olive be blessed: and, as in a figure of the Church Thou didst multiply Noe, going forth out of the ark, and Moses going out of Egypt with the children of Israel; so may we go forth to meet Christ with good works bearing palms and branches of olive; and through Him may we enter into eternal joy. Who liveth and reigneth with Thee in the unity of the Holy Ghost, God.

V. World without end.

R. Amen.

V. The Lord be with you.

R. And with thy spirit.

V. Lift up your hearts.

R. We have lifted them up unto the Lord.

V. Let us give thanks unto the Lord our God.

R. It is meet and just.

It is truly meet and just, right and salutary, that we should always and in all places give thanks to Thee, O holy Lord, Father Almighty, eternal God who dost glory in the assembly of Thy saints. For Thy creatures serve Thee; because they acknowledge Thee as their only

Creator and God: and Thy whole creation praiseth Thee, and Thy saints bless Thee. For with free voice they confess that great name of Thy only-begotten Son, before the kings and powers of this world. Around whom the angels and archangels, the thrones and dominations stand; and with all the army of heaven, sing a hymn to Thy glory, saying without ceasing:

Holy, Holy, Holy, Lord God of hosts. The heavens and the earth are full of Thy glory. Hosanna in the highest. Blessed is He that cometh in the name of the Lord. Hosanna in the highest.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

We beseech, Thee, O holy Lord, Father Almighty, eternal God, that Thou wouldst please to bless✠ and sanctify✠ this creature of olive which Thou hast made to come forth out of the substance of the wood and which the dove on its return to the ark carried in its beak; that whoever receive it may obtain protection of soul and body and that it may be a saving remedy and a sacred sign of Thy grace. Through our Lord Jesus Christ, Thy Son, who with Thee in the unity of the Holy Ghost liveth and reigneth, God, world without end. Amen.

Let us pray.

O God, who dost gather that which is astray and dost keep what is gathered; who didst bless the people that carried boughs to meet Jesus:

bleſs✠ alſo theſe branches of palm and olive which Thy ſervants devoutly receive in honor of Thy name, that into whatever place they may be brought, thoſe that dwell there may obtain Thy bleſſing; and caſting out every adverſity, let Thy right hand protect thoſe whom Thy Son Jeſus Chriſt our Lord has redeemed, who liveth and reigneth with Thee in the unity of the Holy Ghoſt, God, world without end. Amen.

Let us pray.

O God, who by a wonderful order of Thy providence, haſt choſen to ſhow forth even in inſenſible things the manner of our ſalvation; grant, we beſeech Thee, that the devout hearts of Thy faithful may profitably underſtand the meaning of that which was done by the crowd who, moved by the light of Heaven, went forth this day to meet the Redeemer and ſtrewed branches of palm and olive beneath His feet. For the palms repreſent His triumph over the prince of death; and the olive boughs proclaim, in a manner, the coming of a ſpiritual unction. That pious multitude then underſtood what was ſignified: that our Redeemer, in pity for the miſeries of man, was about to fight with the prince of death, and, dying, was to conquer. And, therefore, in their homage they made uſe of ſuch things as fitly ſignified the triumphs of His victory and the richneſs of His mercy. And we, keeping in mind with firm faith what was then done and what it ſignified, humbly beſeech Thee, O holy Lord, Father Almighty, eternal God, through the ſame Jeſus Chriſt our Lord, that in Him and by Him, whoſe mem-

bers Thou hast been pleased to make us, we, overcoming the powers of death, may deserve to be partakers of His glorious resurrection, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

Let us pray.

O God, who, by an olive branch, didst cause the dove to announce peace to the world; sanctify, we beseech Thee, with a heavenly✠ blessing, these branches of olive and of other trees, that they may benefit all Thy people unto salvation. Through Christ our Lord. Amen.

Let us pray.

Bless✠ we beseech Thee, O Lord, these branches of palm or olive, and grant that what Thy people perform this day outwardly, in Thy honor, they may perform inwardly with the greatest devotion, gaining a victory over the enemy and ardently loving works of mercy, through our Lord Jesus Christ, who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

Here the priest sprinkles the palms with holy water and incenses them.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

O God, who, for our salvation, hast sent Thy Son, Jesus Christ our Lord, into this world, that humbling Himself to us He might call us

back to Thee; before whom, as He was coming to Jerusalem, a crowd of believers strewed with zealous devotion their garments and palm branches in the way, thus fulfilling the Scriptures, grant, we beseech Thee, that we may prepare Him the way of faith, from which the stone of offense and the rock of scandal being removed, our works may flourish with boughs of holiness; so that we may be worthy to walk in His footsteps, who liveth and reigneth with Thee, in the unity of the Holy Ghost, God, world without end. Amen.

Then the blessed palms are distributed. The people receive them kneeling. The palms are held in the hand during the Procession (if there be one) and during the reading of the Passion. The following antiphons are sung during the distribution:

The Hebrew children carrying olive branches met the Lord crying out and saying, Hosanna in the highest.

The Hebrew children spread their garments in the way and cried out, saying, Hosanna to the Son of David: blessed is He who cometh in the name of the Lord.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

O Almighty and Eternal God, who wouldst have our Lord Jesus Christ ride upon the colt of an ass, and who didst teach the crowds of people to spread their garments and boughs of trees before Him, greeting Him with shouts of Hosanna: grant, we beseech Thee, that we may

imitate their innocence and deserve to share in their merits. Through the same Christ our Lord. Amen.

THE PROCESSION.

The Procession follows (if it is to be held). The celebrant says:

Let us proceed in peace.

In the name of the Lord. Amen.

The following antiphons are sung during the Procession:

Matth. xxi. When the Lord drew nigh unto Jerusalem, He sent two of His disciples, saying: Go ye into the village that is over against you, and you will find the colt of an ass tied upon which no man hath sat; loose it and bring to me. If any man shall question you, say: The Lord hath need of it. They untied and brought it to Jesus, and laid their garments upon it; and He seated Himself upon it. Some spread their garments in the way; others strewed branches from the trees; and those who followed cried out: Hosanna, blessed is He who cometh in the name of the Lord and blessed the kingdom of our father David: Hosanna in the highest: O Son of David, have mercy on us.

John xii. When the people heard that Jesus was coming to Jerusalem they took branches of palm trees and went forth to meet Him, and the children cried out, saying: This is He who is to come for the salvation of the people. He is our salvation and the redemption of Israel.

How great is He whom the thrones and dominations go out to meet! Fear not, O daughter of Sion: behold thy King cometh sitting on the colt of an ass as it is written. Hail, O King, Creator of the world, who hast come to redeem us.

Six days before the feast of the Pasch, as the Lord was going into the city of Jerusalem, the children went out to meet Him carrying palm-branches in their hands and shouting: Hosanna in the highest; blessed art Thou who hast come in Thy great mercy; Hosanna in the highest.

Crowds go out with flowers and palms to meet the Redeemer; and they pay fitting homage to the glorious conqueror; Gentiles hail the Son of God and voices rend the skies in praise of Christ. Hosanna in the highest.

Let us faithfully join with the angels and children crying out to the conqueror of death: Hosanna in the highest.

A great crowd, which had come together for the feast, cried out to the Lord: Blessed is He who cometh in the name of the Lord, Hosanna in the highest.

When the Procession returns to the church, the chanters shut the door from the inside. They sing the hymn, "Glory, praise," those outside repeating the first verse.

Glory, praise, and honor be to Christ Redeemer,
King,
To whom the loving children their glad Hosannas sing.

R. Glory, praise, etc.

Israel's mighty King art Thou, great Son of
David's line,
Who cometh in God's Name, a King, immortal
and divine.

R. Glory, praise, etc.

To Thee the Heavenly Choirs above their hymns
and anthems raise;
And mortal man and creatures all unite to sing
Thy praise.

R. Glory, praise, etc.

As once went forth the Jewish crowd to meet
Thee with their palms,
So we are come to meet Thee now with pray-
ers, and hymns, and psalms.

R. Glory, praise, etc.

They sang their hymns of praise to Thee while
on Thy way to die,
We sing our joyous strains to Thee, now reign-
ing King on high.

R. Glory, praise, etc.

As their devotion pleased Thee, who lovest each
good thing,
So may our homage please Thee, O good and
gracious King.

R. Glory, praise, etc.

The Cross-bearer knocks at the door with the foot
of the Cross. The following anthem is sung:

As the Lord entered the holy city, the Hebrew
children, carrying palm-branches, foretold the

resurrection of life, crying out: Hosanna in the highest. When the people heard that Jesus was coming to Jerusalem, they went out to meet Him, carrying palm-branches, they cried out, Hosanna in the highest.

THE MASS.

The Mass proceeds as usual. The Order of the Mass will be found in the Prayer Book of the Catholic Truth Society, page 25. The following are the special portions for Palm Sunday:

Psalm 42 is omitted during Passiontide.

Entrance Hymn.

O Lord, remove not Thy help to a distance from me: look towards my defense; save me from the lion's mouth, and my lowness from the horns of the unicorns.

O God, my God, look upon me; why hast Thou forsaken me? far from my salvation are the words of my sins.

The Gloria is omitted to-day.

The Prayer.

Let us pray.

Almighty and everlasting God, Who didst cause our Saviour to take upon Him our flesh, and to suffer death upon the Cross, that all mankind should imitate the example of His humility; mercifully grant that we may deserve both to keep in mind the lessons of His patience, and also to be made partakers of His

resurrection. Through the same Jesus Christ our Lord, Thy Son, Who with Thee liveth and reigneth in the unity of the Holy Ghost, God, world without end. Amen.

Epistle. Phil. ii, 5-11.

Reading of the Epistle of St. Paul the Apostle to the Philippians:

Brethren, let this mind be in you, which was also in Christ Jesus: Who, being in the form of God, thought it no robbery to be equal with God; but emptied himself, taking the form of a servant, being made in the likeness of men, and in habit found as a man. He humbled himself, becoming obedient unto death, even the death of the Cross. For which cause God also hath exalted him, and hath given him a name which is above all names; that in the name of Jesus every knee should bow, of those that are in Heaven, on earth, and under the earth; and that every tongue should confess that the Lord Jesus Christ is in the glory of God the Father.

R. Thanks be to God.

Gradual.

Thou hast held me by my right hand; and by Thy will thou hast conducted me; and with Thy glory Thou hast received me.

How good is God of Israel, to them that are of a right heart! But my feet were almost moved, my steps had well nigh slipped; because I had a zeal on occasion of the wicked, seeing the prosperity of sinners.

Tract.

O God, my God, look upon me; why hast Thou forsaken me?

Far from my salvation are the words of my sins.

O my God, I shall cry by day, and Thou wilt not hear; and by night, and it shall not be reputed as folly in me. But Thou dwellest in the holy place, the praise of Israel.

In Thee have our fathers hoped: they have hoped, and Thou hast delivered them.

They cried to Thee, and they were saved: they trusted in Thee, and were not confounded.

But I am a worm, and no man: the reproach of men, and the outcast of the people.

All they that saw me have laughed me to scorn: they have spoken with the lips, and wagged the head.

He hoped in the Lord, let him deliver him: let him save him, seeing he delighteth in him.

And they have looked and stared upon me: they have parted my garments amongst them and upon my vesture they cast lots.

Save me from the lion's mouth: and my lowness from the horns of the unicorns.

Ye that fear the Lord, praise Him; all ye the seed of Jacob, glorify Him.

There shall be declared to the Lord a generation to come; and the heavens shall show forth his justice.

To a people that shall be born, which the Lord hath made.

The Passion.

The Passion of our Lord, Jesus Christ, according to Matthew.

At that time, Jesus said to His disciples: You know that after two days shall be the Pasch, and the Son of Man shall be delivered up to be crucified. Then were gathered together the chief priests and ancients of the people into the court of the high priest who was called Caiphas: And they consulted together that by subtilty they might apprehend Jesus and put Him to death. But they said: Not on the festival day, lest perhaps there should be a tumult among the people. And when Jesus was in Bethania, in the house of Simon the leper, there came to Him a woman having an alabaster box of precious ointment, and poured it on his head as he was at table. And the disciples, seeing it, had indignation, saying: To what purpose is this waste? For this might have been sold for much and given to the poor. And Jesus, knowing it, said to them: Why do you trouble this woman, for she hath wrought a good work upon me. For the poor you have always with you, but Me you have not always. For she in pouring this ointment upon my body hath done it for my burial. Amen, I say to you, wheresoever this gospel shall be preached in the whole world, this also which she hath done shall be told for a memory of her. Then went one of the twelve, who was called Judas Iscariot, to the chief priests;; and said to them, What will you give me, and I will deliver him unto you? but they appointed him thirty pieces of silver. And from thenceforth he sought oppor-

tunity to betray him. And on the first day of the Azymes the disciples came to Jesus, saying: Where wilt thou that we prepare for thee to eat the pasch? But Jesus said, Go ye into the city to a certain man, and say to him: The Master saith, My time is near at hand, with thee I make the pasch with my disciples. And the disciples did as Jesus appointed to them; and they prepared the pasch. But when it was evening, he sat down with his twelve disciples: and whilst they were eating, he said: Amen, I say to you, that one of you is about to betray me. And they, being very much troubled, began every one to say, Is it I, Lord? But he answering, said: He that dippeth his hand with me in the dish, he shall betray me. The son of man indeed goeth, as it is written of him: but woe to that man by whom the son of man shall be betrayed. It were better for him, if that man had not been born. And Judas, that betrayed him, answering, said: Is it I, Rabbi? He saith to him: Thou hast said it. And whilst they were at supper, Jesus took bread, and blessed and broke; and gave to his disciples, and said: Take ye, and eat: this is my body. And taking the chalice he gave thanks, and gave to them, saying: Drink ye all of this, for this is my blood of the New Testament, which shall be shed for many, for the remission of sins. And I say to you, I will not drink from henceforth of this fruit of the vine, until that day when I shall drink it new with you in the kingdom of my Father. And a hymn being said, they went out into Mount Olivet. Then Jesus said to them: All ye shall be scandalized in me this

night. For it is written: "I will strike the shepherd, and the sheep of the flock shall be dispersed." But after I shall be risen again I will go before you into Galilee. And Peter, answering, said to him: Although all shall be scandalized in thee I will never be scandalized. Jesus said to him: Amen, I say to thee, that in this night, before the cock crow, thou wilt deny me thrice. Peter saith to him: Yea, though I should die with thee, I will not deny thee. And in like manner said all the disciples. Then Jesus came with them into a country place which is called Gethsemani; and he said to his disciples: Sit you here, till I go yonder and pray. And taking with him Peter and the two sons of Zebedee, he began to grow sorrowful, and to be sad. Then he saith to them: My soul is sorrowful even unto death; stay you here and watch with me. And going a little further he fell upon his face, praying, and saying: My Father, if it be possible, let this chalice pass from me. Nevertheless, not as I will, but as thou wilt. And he cometh to his disciples, and findeth them asleep, and he said to Peter: What! could you not watch one hour with me? Watch ye, and pray, that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak. Again, the second time, he went and prayed, saying: My Father, if this chalice may not pass away, but I must drink it, thy will be done. And he cometh again, and findeth them sleeping; for their eyes were heavy. And leaving them, he went again; and he prayed the third time, saying the self-same words. Then he cometh to his disciples, and

saith to them: Sleep ye now, and take your rest; behold the hour is at hand, and the son of man shall be betrayed into the hands of sinners. Rise, let us go, behold he is at hand that will betray me. As he yet spoke, behold Judas, one of the twelve, came, and with him a great multitude with swords and clubs, sent from the chief priests and the ancients of the people. And he that betrayed him, gave them a sign, saying: Whomsoever I shall kiss, that is he: hold him fast. And forthwith coming to Jesus, he said: Hail, Rabbi; and he kissed him. And Jesus said to him: Friend, whereto art thou come? Then they came up, and laid hands on Jesus, and held him. And behold one of them that were with Jesus, stretching forth his hand, drew out his sword, and striking the servant of the high priest, cut off his ear. Then Jesus said to him: Put up again thy sword into its place; for all that take the sword shall perish with the sword. Thinkest thou that I cannot ask my Father, and he will give me presently more than twelve legions of angels? Now, then shall the Scriptures be fulfilled, that so it must be done? In that same hour Jesus said to the multitude: You are come out as it were to a robber, with swords and clubs, to apprehend me. I sat daily with you teaching in the temple, and you laid not hands on me. Now all this was done that the Scriptures of the prophets might be fulfilled. Then the disciples all leaving him, fled. But they, holding Jesus, led him to Caiphas, the high priest, where the scribes and the ancients were assembled. And Peter followed him afar off, even

to the court of the high priest; and, going in, he sat with the servants, that he might see the end. And the chief priests and the whole council sought false witness against Jesus, that they might put him to death; and they found not, whereas many false witnesses had come in. And, last of all, there came two false witnesses, and they said: This man said I am able to destroy the temple of God, and after three days to rebuild it. And the high priest, rising up, said to him: Answerest thou nothing to the things which these witness against thee? But Jesus held his peace. And the high priest said to him: I adjure thee, by the living God, that thou tell us if thou be the Christ, the Son of God. Jesus saith to him: Thou hast said it. Nevertheless I say to you, hereafter you shall see the son of man sitting on the right hand of the power of God, and coming in the clouds of heaven. Then the high priest rent his garments, saying: He hath blasphemed; what further need have we of witnesses? Behold, now you have heard the blasphemy: what think you? But they, answering, said: He is guilty of death. Then did they spit in his face, and buffet him, and others struck his face with the palms of their hands, saying: Prophecy unto us, O Christ, who is he that struck thee? But Peter sat without in the court: and there came to him a servant-maid, saying: Thou also wast with Jesus the Galilean. But he denied before them all, saying: I know not what thou sayest. And as he went out of the gate, another maid saw him, and she saith to them that were there: This man also

was with Jesus of Nazareth. And again he denied with an oath: That I know not the man. And after a little while, they came that stood by, and said to Peter: Surely thou also art one of them; for even thy speech doth discover thee. Then again he began to curse and swear that he knew not the man. And immediately the cock crew. And Peter remembered the words of Jesus which he had said: Before the cock crow, thou wilt deny me thrice. And going forth, he wept bitterly. And when morning was come all the chief priests and 'ancients of the people took counsel against Jesus, that they might put him to death. And they brought him bound, and delivered him to Pontius Pilate, the governor. Then Judas, who betrayed him, seeing that he was condemned, repenting himself, brought back the thirty pieces of silver to the chief priests and ancients, saying: I have sinned in betraying innocent blood. But they said: What is that to us?—look thou to it. And casting down the pieces of silver in the temple, he departed and went and hanged himself with a halter. But the chief priests, having taken the pieces of silver, said: It is not lawful to put them in the corbana, because it is the price of blood. And after they had consulted together, they bought with them the potter's field, to be a burying place for strangers. For this cause that field was called Haceldama, that is, the field of blood, even to this day. Then was fulfilled that which was spoken by Jeremiah, the prophet, saying: "And they took the thirty pieces of silver, the price of him that was prized,

whom they prized of the children of Israel. And they gave them unto the potter's field as the Lord appointed to me." And Jesus stood before the governor, and the governor asked him, saying: Art thou the king of the Jews? Jesus said to him: Thou sayest it. And when he was accused by the chief priests and ancients, he answered nothing. Then Pilate said to him: Dost thou not hear how great testimonies they allege against thee? And he answered him never a word; so that the governor wondered exceedingly. Now, upon the solemn day the governor was accustomed to release to the people one prisoner, whom they would. And he had then a notorious prisoner, that was called Barabbas. They therefore being gathered together, Pilate said: Whom will you that I release to you—Barabbas, or Jesus that is called Christ? For he knew that for envy they had delivered him. And as he was sitting in the place of judgment, his wife sent to him, saying: Have thou nothing to do with that just man. For I have suffered many things this day in a dream because of him. But the chief priests and ancients persuaded the people that they should ask Barabbas, and make Jesus away. And the governor, answering, said to them: Whether will you of the two to be released unto you? But they said, Barabbas. Pilate saith to them: What shall I do with Jesus that is called Christ? They say all: Let him be crucified. The governor said to them: Why, what evil hath he done? But they cried out the more, saying: Let him be crucified. And Pilate seeing that he prevailed nothing,

but that rather a tumult was made, taking water, he washed his hands before the people, saying: I am innocent of the blood of this just man. Look you to it. And the whole people, answering, said: His blood be upon us, and upon our children. Then he released to them Barabbas, and, having scourged Jesus, delivered him unto them to be crucified. Then the soldiers of the governor, taking Jesus into the hall, gathered together unto him the whole band: and, stripping him, they put a scarlet cloak about him. And, plaiting a crown of thorns, they put it upon his head, and a reed in his right hand. And, bowing the knee before him, they mocked him, saying: Hail, king of the Jews. And, spitting upon him, they took the reed, and struck his head. And after they had mocked him, they took off the cloak from him, and put on his own garments, and led him away to crucify him. And, going out, they met a man of Cyrene named Simon; him they forced to take up the cross. And they came to the place that is called Golgotha, which is the place of Calvary. And they gave him wine to drink, mingled with gall. And when he had tasted, he would not drink. And after they had crucified him, they divided his garments, casting lots; that it might be fulfilled which was spoken by the prophet, saying: "They divided my garments among them: and upon my vesture they cast lots." And they sat and watched him. And they put over his head his cause written: This is Jesus the King of the Jews. Then were crucified with him two thieves, one on the right hand, and one on the left. And

they that passed by blasphemed him, wagging their heads, and saying: Vah, thou that destroyest the temple of God, and in three days dost rebuild it, save thy own self: if thou be the son of God, come down from the cross. In like manner also the chief priests, with the scribes and ancients, mocking, said: He saved others: himself he cannot save: if he be the king of Israel, let him now come down from the cross, and we will believe him. He trusted in God, let him now deliver him, if he will have him, for he said I am the son of God. And the self same thing the thieves also that were crucified with him reproached him with. Now from the sixth hour there was darkness over the whole earth until the ninth hour. And about the ninth hour Jesus cried with a loud voice, saying: Eli, Eli, lamma sabachthani? that is, "My God, my God, why hast thou forsaken me?" And some that stood there and heard said: This man calleth Elias. And immediately one of them, running, took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. And the others said: Let us see whether Elias will come and deliver him. And Jesus, again crying with a loud voice, yielded up the Ghost. (Here all kneel and pause.) And behold the veil of the temple was rent in two from the top even to the bottom, and the earth quaked, and the rocks were rent. And the graves were opened; and many bodies of the saints that slept arose, and coming out of the tombs after his resurrection came into the holy city, and appeared to many. Now the centurion,

and they that were with him watching Jesus, having seen the earthquake and the things that were done, were sore afraid, saying: Indeed this was the son of God. And there were many women afar off, who had followed Jesus from Galilee, ministering unto him, among whom was Mary Magdalen and Mary the mother of James and Joseph, and the mother of the sons of Zebedee. And when it was evening there came a certain rich man of Arimathea, named Joseph, who also was a disciple of Jesus. He went to Pilate and asked the body of Jesus. Then Pilate commanded that the body should be delivered. And Joseph, taking the body, wrapped it up in a clean linen cloth, and laid it in his own new monument, which he had hewed out of a rock. And he rolled a great stone to the door of the monument, and went his way. And there was there Mary Magdalen, and the other Mary sitting over against the sepulchre.

Here the priest stands at the middle of the altar, and, bowing down, says in a low voice:

Cleanse my heart and my lips, O Almighty God. Who didst cleanse the lips of the Prophet Isaiah with a burning coal: vouchsafe so to cleanse me through Thy gracious mercy, that I may be able to proclaim Thy Holy Gospel worthily. Through Christ our Lord. Amen.

Pray O Lord a blessing. The Lord be in my heart and on my lips, that I may proclaim His Gospel worthily and in a fitting manner.

Then he goes to the Missal and chants the remainder of the Gospel:

And the next day which followed the day of preparation the chief priests and the pharisees came together to Pilate, saying: Sir, we have remembered that that seducer said while he was yet alive: After three days I will rise again: command therefore the sepulchre to be guarded until the third day, lest perhaps his disciples come and steal him away and say to the people: He is risen from the dead; and the last error shall be worse than the first. Pilate said to them: You have a guard; go, guard it as you know. And they, departing, made the sepulchre sure, sealing the stone and setting guards.

V. Praise be to Thee, O Christ.

Offertory.

Ps. 68. My heart hath expected reproach and misery; and I looked for one that would grieve together with me, and there was none: and for one that would comfort me, and I found none: and they gave me gall for my food, and in my thirst they gave me vinegar to drink.

Secret Prayer.

Grant, we beseech Thee, O Lord, that this gift offered in the presence of Thy Majesty may procure for us the grace of devotion and effectually obtain for us a blessed eternity. Through our Lord Jesus Christ, etc.

Preface.

It is truly meet and just, right and available to salvation, that we should always and in all places give thanks to Thee, O holy Lord, Al-

mighty Father. Eternal God, Who didst ordain the salvation of mankind on the tree of the cross; that life might spring, from whence death arose: and that he who overcame by a tree might also be overcome on a tree: through Christ our Lord. By Whom the angels praise, the dominations adore, the powers dread Thy majesty. The heavens and heavenly virtues, and the blessed seraphim with united joy glorify it. With whom also we beseech Thee to admit our voices with humble praise, saying: Holy, holy, holy, etc.

Communion.

Father, if this chalice may not pass away
but I must drink it, Thy will be done.

Post-Communion.

May our vices be destroyed, O Lord, and our
just desires fulfilled by virtue of these myste-
ries.

THE CEREMONIES OF HOLY THURSDAY EXPLAINED.

On Holy Thursday the Church commemorates the institution of the Blessed Eucharist at the Last Supper. "And whilst they were at supper, Jesus took bread, and blessed, and broke: and gave to his disciples and said: Take ye and eat: This is my body. And taking the chalice, he gave thanks: and gave to them saying: Drink ye all of this. For this is my blood of the new testament which shall be shed for many unto remission of sins." (Matt., xxvi. 26-28.) From the earliest ages Holy Thursday was observed with great solemnity, and at Rome it was regarded as one of the primitive feasts, ranking next to Easter Sunday and Pentecost. Throughout the middle ages the tradition was retained. "On this day," writes Durandus, the rubricist, "was instituted the Sacrament of Sacraments, and therefore to honor the glorious commemoration of the new Sacrifice the Church in her Mass sings canticles of joy, excepting only the Alleluia. High Mass is celebrated with harmony of music and the display of rich vestments, as upon the feast of Christ's Nativity, for this festival surpasses all save the feast of the Holy Trinity." In our modern practice the Church celebrates Holy Thursday with joy and gratitude. The altars are decked with rich ornaments, the crucifix and tabernacle are veiled in white, the

ministers wear white vestments, the "Gloria in Excelsis" is recited, during which all the bells in the church ring out. After the Mass the Blessed Sacrament is borne in procession to the Altar of Repose, where it is reserved for Good Friday, as no consecration takes place on the day when the Church commemorates the Death of our Blessed Saviour. During the procession the beautiful hymn of St. Thomas Aquinas, "Pange lingua gloriosi," originally written for Corpus Christi, is sung. With such solemn ceremonial does the Church commemorate the institution of the Blessed Eucharist.

In order to reproduce as faithfully as possible the Last Supper, where our Blessed Lord first offered the Holy Sacrifice of the New Law, in the midst of His Apostles, only one Mass is celebrated in each church, and at this Mass the clergy receive Holy Communion. In the very early ages three Masses were celebrated. One at which the penitents who had been excluded from the church on Ash Wednesday were reconciled; the second was called "Missa Chris-malis," and the Holy Oils were consecrated during this Mass; the third commemorated the Lord's Supper, "Coena Domini." From an early date, however, these were replaced by a single Mass, at the beginning of which penitents were reconciled. The consecration of the Holy Oils was begun before the "Pater Noster," and Holy Communion was administered in its proper place to the clergy who assisted. About the seventh century the ceremony known as the "Mandatum," or Washing of the Feet, was introduced, and at a later period the Stripping

of the Altar and Procession of the Blessed Sacrament were added.

I. The Mass and Procession.

During the "Gloria in Excelsis" of the Mass the bells ring out joyously in answer to the organ. After that the bells are silent until Holy Saturday, to show the sorrow of the world at our Saviour's Death.

On Good Friday the Church suspends the offering of the Holy Sacrifice of the Mass, to commemorate in this solemn way the Sacrifice that was offered that day on Calvary. The priest consecrates two Hosts on Holy Thursday during the Mass. One of these he receives in Holy Communion; the other he reverently places in a chalice and reserves to be consumed on Good Friday. The Blessed Sacrament could not be reserved with fitting respect at the High Altar, on account of the mournful ceremonies of this holy time; and consequently a chapel or altar, apart from the high altar, is prepared, and adorned with rich hangings, lights and flowers; here our Blessed Lord remains until Good Friday. When the Mass to-day is finished the choir and clergy go in procession to the Chapel of Repose. After the cross-bearer and acolytes come the choir and clergy, singing the "Pange Lingua," followed by the celebrant and sacred ministers under the canopy. The priest does not carry the Monstrance, as in other processions, but the Chalice containing the Blessed Sacrament, covered with a veil. When he arrives at the Altar of Repose he places It in the Tabernacle, where It will remain until to-

morrow's service. Until then Jesus will not be left alone; by day and by night loving souls will keep watch there in humble adoration making amends for the scorn and insults which Jesus has suffered for our sins.

II. Stripping the Altars.

The procession then leaves the Altar of Repose, the sacred ministers go to the sacristy, and the other clergy and choir go to the Sanctuary to recite Vespers, which are said, not sung. At the end of Vespers the priests enter the Sanctuary to strip the Altar, as Jesus was stripped of His garments before the Crucifixion. The ornaments and flowers that were there to denote our joyful commemoration of the Institution of the Blessed Sacrament are taken away, the very altar cloths are stripped off, because the Daily Sacrifice is suspended in token of our grief: "They have parted My garments among them, and upon My vesture they have cast lots." The holy water is removed from the porch, and none is put there until after Mass on Holy Saturday.

III. Blessing of the Holy Oils.

In Cathedral churches another liturgical function takes place during the Mass. This is the Blessing of the Holy Oils, an act which can be performed only by a bishop. The Church surrounds this rite with all possible solemnity, in order to impress us with the most profound respect for the Sacraments, in the administration of which the Holy Oils are used. In this sacred function the Bishop is assisted by twelve priests. There are also seven deacons and as

many sub-deacons. This is a remnant of ancient Church discipline, in accordance with which the Cathedral church was served by a number of priests, deacons and sub-deacons.

The Oils blessed by the Bishop are, first, the Oil of Catechumens. This is used in the administration of Baptism, in the blessing of the Holy Water fonts, in the consecration of churches and of altars, in the ordination of priests and the consecration of kings. Secondly, the Oil for anointing the sick, employed in the Sacrament of Extreme Unction and the blessing of church bells. Thirdly, the Oil of Chrism, used in Baptism and Confirmation, in the consecration of Bishops, chalices, patens, churches and bells.

IV. The "Mandatum," or Washing of the Feet.

During the Last Supper our Blessed Lord washed the feet of His disciples. Having done so, He said: "I have given you an example that as I have done, so should you also." In accordance with this, the early Christians were accustomed to wash the feet of their guests and strangers. The custom, however, fell into disuse, but was observed on Holy Thursday. On that day Bishops and Abbots never failed to wash the feet of the clergy and monks subject to them, and also of a certain number of the poor, to whom they afterwards gave alms. The antiphons appointed to be sung during the ceremony begin with these words: "Mandatum novum do vobis"—"A new commandment I give unto you." The ceremony is called the "Mandatum," from the opening word of the Latin.

THE LITURGY OF HOLY THURSDAY.

Following are the special portions of the Mass of Holy Thursday:

Entrance Hymn. Gal. vi.

But it behooves us to glory in the cross of our Lord Jesus Christ: in Whom is our salvation, life and resurrection: by Whom we are saved and delivered. (Ps. 66.) May God have mercy on us, and bless us; may he cause the light of His countenance to shine upon us, and may He have mercy on us. But it behooves us, etc.

The "Gloria in Excelsis" is said, during which the bells ring out.

Collect.

Let us pray.

O God, from Whom Judas received the punishment of his guilt, and the good thief the reward of his confession; grant us the effect of Thy clemency, that as our Lord Jesus Christ, in His Passion, gave to each a different retribution according to his desert, so He would deliver us from our past sins and grant us the grace of His resurrection, Who liveth and reigneth with Thee in the unity of the Holy Ghost, God, world without end. Amen.

Epistle, I. Cor. xi, 20-36.

Brethren, when you come therefore together into one place, it is not now to eat the Lord's Supper. For every one taketh before his own supper to eat. And one indeed is hungry, and another is drunk. What, have you not houses to eat and to drink in? Or despise ye the church of God; and put them to shame that have not? What shall I say to you? Do I praise you? In this I praise you not. For I have received of the Lord that which also I delivered unto you, that the Lord Jesus, the same night in which He was betrayed, took bread, and, giving thanks, broke and said: Take ye and eat: this is my body, which shall be delivered for you: this do for the commemoration of me. In like manner also the chalice, after he had supped, saying: This chalice is the new testament in my blood; this do ye, as often as you shall drink, for the commemoration of me. For as often as you shall eat this bread, and drink the chalice, you shall shew the death of the Lord, until he come. Therefore whosoever shall eat this bread, or drink the chalice unworthily, shall be guilty of the body and blood of the Lord. But let a man prove him: and so let him eat of that bread and drink of the chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the body of the Lord. Therefore are there many infirm and weak among you, and many sleep. But if we would judge ourselves, we should not be judged. But whilst we are judged, we are chastised by

the Lord; that we be not condemned with the world.

R. Thanks be to God.

Gradual.

Christ became obedient for us unto death, even to the death of the cross. For which cause God also hath exalted Him and hath given Him a name which is above all names.

Gospel.

The continuation of the Holy✠ Gospel according to John:

Before the festival day of the Pasch, Jesus, knowing that his hour was come that he should pass out of this world to his Father: having loved his own who were in the world, he loved them unto the end. And when supper was done (the devil having now put into the heart of Judas Iscariot, the son of Simon, to betray him), knowing that the Father had given him all things into his hands, and that he came from God, and goeth to God: he riseth from supper and layeth aside his garments, and, having taken a towel, girded himself. And after that he putteth water into a basin, and began to wash the feet of his disciples, and to wipe them with the towel, wherewith he was girded. He cometh therefore to Simon Peter. And Peter saith to him: Lord, dost thou wash my feet? And Jesus answered, and said to him: What I do, thou knowest not now, but thou shalt know hereafter. Peter saith to him: Thou shalt never wash my feet. Jesus an-

swered him: If I wash thee not, thou shalt have no part with me. Simon Peter saith to him: Lord, not only my feet, but also my hands and head. Jesus saith to him: He that is washed, needeth not but to wash his feet, but is clean wholly. And you are clean, but not all. For he knew who he was that would betray him; therefore he said: You are not all clean. Then after he had washed their feet, and taken his garments, being sat down again, he said to them: Know you what I have done to you? You call me Master, and Lord; and you say well, for so I am; if then I, being your Lord and Master, have washed your feet, you ought also to wash one another's feet. For I have given you an example, that as I have done to you, so do you also.

R. Praise be to Thee, O Christ.

Offertory.

The right hand of the Lord hath wrought strength, the right hand of the Lord hath exalted me: I shall not die but live and declare the works of the Lord.

Secret Prayer.

We beseech Thee, O holy Lord, Father Almighty, Eternal God, that our sacrifice may be rendered acceptable to Thee by Him Who directed His disciples to do this on this day, in remembrance of Him, Jesus Christ, Thy Son, our Lord, Who with Thee, etc.

Communion. John xiii.

The Lord Jesus Christ, after He had supped

with His disciples, washed their feet and saith to them: Do you know what I, your Lord and Master, have done for you? I have given you an example that so do you also.

Post-Communion.

Refreshed with life-giving nourishment, we beseech Thee, O Lord our God, that what we perform in the time of our mortality we may obtain by the gift of Thy immortality. Through our Lord Jesus Christ, etc.

After Mass the Blessed Sacrament is carried in procession to the Altar of Repose, and during the procession the following hymn is sung:

Sing, my tongue, the Saviour's glory,
Of His flesh, the mystery sing;
Of the Blood, all price exceeding,
Shed by our immortal King,
Destin'd, for the world's redemption,
From a noble womb to spring.

Of a pure and spotless Virgin
Born for us on earth below,
He, as Man with man conversing,
Stay'd the seeds of truth to sow;
Then He closed in solemn order
Wondrously His life of woe.

On the night of that Last Supper,
Seated with His chosen band,
He the paschal victim eating,
First fulfills the Lord's command;
Then as food to all His brethren,
Gives Himself with his own hand.

Word made flesh, the bread of nature
By His word to flesh He turns;
Wine into His blood He changes;
What though sense no change discerns?
Only be the heart in earnest,
Faith her lesson quickly learns.

Down in adoration falling,
Lo! the Sacred Host we hail!
Lo! o'er ancient forms departing
Newer rights of grace prevail;
Faith for all defects supplying,
Where the feebler senses fail.

To the everlasting Father,
And the Son who reigns on high,
With the Holy Ghost proceeding
Forth from each eternally,
Be salvation, honor, blessing,
Might and endless majesty.

THE BLESSING OF THE HOLY OILS.

In the Cathedral the Bishop proceeds to bless the Holy Oils during the Mass. Soon before the "Pater Noster" he descends from the altar and sits before a table in the sanctuary. Twelve priests, seven deacons and seven sub-deacons assist him. The archdeacon sings "Oleum Infirmorum"—"Oil of the Sick"—and one of the sub-deacons brings the vessel containing the Oil from the sacristy. The Bishop recites the following prayers:

I exorcise thee, O unclean spirit, and every assault of Satan, and every illusion in the name

of the Father✠, and of the Son✠, and of the Holy Ghost✠: that thou depart from this Oil, that it may be made a spiritual unction to fortify the temple of the living God; that in it the Holy Ghost may dwell, through the name of God the Father Almighty, and through the name of His most dearly beloved Son our Lord Jesus Christ, Who shall come to judge the living and the dead, and the world by fire. Amen.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

Send forth, we beseech Thee, O Lord, Thy Holy Ghost the Paraclete from Heaven upon this rich olive, which Thou hast vouchsafed to bring forth out of a green tree, for the refreshment of soul and body; that by Thy holy benediction✠ whosoever is anointed with this ointment of heavenly healing, wherewith Thou didst anoint Priests, Kings, Prophets and Martyrs, may receive protection of soul and body, for deliverance from all pains all infirmities and all sickness of soul and body; may it be Thy perfect Chrism, O Lord, blessed by Thee for us, abiding in our hearts: in the name of our Lord Jesus Christ

The sub-deacon then returns to the sacristy with the blessed Oil, and the Bishop proceeds with the Mass.

After the Communion of the Mass the Bishop proceeds to the table to bless the Oils of Chrism and of Catechumens. The archdeacon sings "Oleum ad Sanctum Chrisma"—"Oil for the Holy Chrism"—and afterwards "Oleum Catuchumenorum"—"The Oil of

the Catechumens." The procession of twelve priests, seven deacons and seven sub-deacons accompanies these Oils from the sacristy with a vessel containing balsam. Meanwhile the chanters sing:

Hear our hymn Redeemer, Lord: Thee we praise with one accord.

The choir repeats this verse.

Hear us, Judge of dead and living, Hope of mortals hear us singing. Hear us, emblematic tribute from the peaceful olive bringing.

Choir. Hear our hymn, etc.

Fruit of light the tree did yield, that gave this hallowed store: Worshipping the world's Redeemer, this we offer, and adore.

Choir. Hear our hymn, etc.

There before the Altar standing prays the mitred Pontiff lowly, duly he performs the rite, to consecrate the Chrism holy.

Choir. Hear our hymn, etc.

Consecrate Thou, Christ eternal, King of Heaven our home, this our Chrism, a living Seal against the powers of doom.

Choir. Hear our hymn, etc.

The Bishop rises, and first blesses the balsam, saying:

V. The Lord be with you

R. And with thy spirit.

Let us pray.

O God, Who art the author of heavenly mysteries, and of all virtues, we beseech Thee to hear our prayers: grant that these balmy tears of the dry bark (which trickling down from a

fruitful branch supply us with a rich ointment for the anointing of the priesthood) may be made acceptable to Thee for Thy Sacraments, and sanctify✠ them by granting Thy blessing. Through Jesus Christ, Thy Son, our Lord: Who liveth and reigneth with Thee, in the unity of the Holy Ghost, world without end.

R. Amen.

Let us pray.

O Lord, the Creator of all things, Who by Thy servant Moses didst command the hallowing of ointment made with the mixture of aromatic herbs, we suppliantly beseech Thy clemency to bestow the grace of Thy Spirit, and the fullness of Consecration✠ on this ointment, drawn from a growing plant. Make it savor to us, O Lord, of the gladness of faith; make it a lasting Chrism for the anointing of the priesthood; make it worthy to be used in impressing the sign of Thy heavenly banner; that whosoever, after having been born by Holy Baptism, shall be anointed with this ointment may gain the fullness of Thy blessing in body and soul, and be continually enriched by the blessed faith bestowed on them. Through Jesus Christ our Lord etc.

R. Amen.

Then the Bishop mixes on a paten the balsam with a small quantity of the Oil for the Chrism, saying:

Let us beseech our Lord God Almighty, who inseparably united the incomprehensible Godhead of His only-begotten and co-eternal Son

unto a true humanity, and by the grace of the Holy Ghost anointed Him with the oil of gladness above his fellows in order that man, who is made of two substances united in one, and who had been undone by the fraud of the devil, might be restored to the everlasting inheritance from which he had fallen; that He may bless✠ with the fullness of the blessing of the Holy Trinity these liquids which are derived from different species of creatures, and that He will sanctify✠ them by His blessing and grant that being mingled together they may become one; and that whosoever shall be outwardly anointed therewith, may be so inwardly anointed, that being free from all contamination of bodily matter, he may rejoice in being made a partaker of the kingdom of heaven. Through the same Jesus Christ, etc. Amen.

Then the Bishop breathes three times in the form of a Cross over the Chrism. The twelve priests breathe in like manner, which, being done, the Bishop proceeds to the blessing of the Chrism.

I exorcise thee, O creature of Oil, by God the Father Almighty, who made heaven and earth and sea, and all therein, that all the power of the enemy, all the host of Satan, and all the assaults and illusions of the devil may be rooted out and chased away from thee; and thou mayest be to all who shall be anointed with thee the means of their adoption as sons through the Holy Ghost; in the name of God the Father✠ Almighty, and of Jesus✠ Christ, His Son, our Lord, who liveth and reigneth,

ne God, in the unity of the same Holy✠
host.

V. World without end.

R. Amen.

V. The Lord be with you.

R. And with thy spirit.

V. Lift up your hearts.

R. We have lifted them up unto the Lord.

V. Let us give thanks to the Lord our God.

R. It is meet and just.

It is truly meet and just, right and salutary, that we should at all times and places give thanks unto Thee, Holy Lord, Father Almighty, everlasting God Who in the beginning, among other gifts of Thy bounty, didst command the earth to bring forth trees bearing fruit, and among them the olive yielding this rich oil to grow, that its fruit should serve for holy Chrism. For David also foreseeing by prophetic spirit the Sacraments of Thy grace sang of oil that was to make us glad. And when of old the crimes of the world were atoned for by the waters of the flood, a dove foreshadowing the gift to come announced by an olive branch the return of peace to the earth. And this, indeed, is made clear by its effects in latter times; when the waters of baptism, having washed away all guilt of sin, the unction of the oil makes us joyous and serene. So, also, didst Thou command thy servant Moses, that first washing his brother Aaron with water he should make him a Priest by pouring this ointment over him. Hereunto greater honor was added, by the demand of Thy Son, Jesus Christ

our Lord, to be washed by John in the water of Jordan; so that by the sending from above of the Holy Ghost in the likeness of a dove Thou mightest show Thy Only-Begotten Son, in Whom by the testimony of the voice which followed, thou didst declare Thyself well pleased and thus mightest openly show that this was what David prophesied when he sang that He should be anointed with the oil of gladness above his fellows. Therefore, we beseech Thee Holy Lord, Father Almighty, Eternal God that Thou wouldst vouchsafe to sanctify✠ with Thy blessing✠ this rich creature of oil and to infuse into it the virtue of the Holy✠ Spirit by the co-operation of the power of Christ Thy Son, from Whose Holy Name it has been called Chrism, wherewith Thou hast anointed Priests, Kings Prophets and Martyrs; that for all to be renewed by the spiritual laver of Baptism Thou wouldst ordain this creature of Chrism to be a sacrament of perfect salvation and life: so that when the sanctification of this unction is poured into the soul after the corruption of the first birth has been washed away, the holy temple of every man may breathe forth the pleasing fragrance of innocence of life: that those who, according to their sacred ordinance, shall be anointed to the dignity of Kings, of Priests, and of Prophets may be clothed in a robe of incorruption in the discharge of their office; that it may be to those who shall be born again of water and the Holy Ghost, the Chrism of Salvation, and may make them partakers of eternal life and heirs of the heavenly glory through the same Jesus Christ

Thy Son our Lord, who with Thee reigneth in the unity of the same Holy Spirit God, world without end.

R. Amen.

Then the Bishop pours the Balsam and Oil which he had mixed on the paten into the vessel containing the Chrism, saying:

Let this mixture of liquids bring to all anointed therewith mercy and safe protection for ever and ever.

R. Amen.

The Bishop then salutes the Chrism three times, saying:

Hail Holy Chrism.

The twelve priests repeat the same salutation.

THE BLESSING OF THE OIL OF CATECHUMENS.

I exorcise thee, O creature of Oil, in the name of God✠ the Father Almighty, and in the name of Jesus✠ Christ, and of the Holy✠ Ghost, that by this invocation of the undivided Trinity, and by the power of the one Godhead, all the most wicked powers of the enemy, all the inveterate malice of the devil, every violent assault, every disorderly and dark illusion may be rooted out, and chased away, and dispelled from thee: that hallowed by divine mysteries, thou mayest be for the adoption both of the flesh and the spirit of those who shall be anointed with thee, for the forgiveness of all sins; that their bodies may be sanctified for

receiving all spiritual grace. Through the same Jesus Christ our Lord, who shall come to judge the living and the dead, and the world by fire.

R. Amen.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

O God, the rewarder of all spiritual growth and progress, Who by the power of the Holy Ghost, dost strengthen the first beginnings of feeble minds, deign, O Lord, we beseech Thee, to send down Thy blessing† upon this Oil, and grant that all who approach the laver of Regeneration, may, through the unction of this, Thy creature, be cleansed in mind and body; that if any pollution of their spiritual enemies have adhered to them it may depart at the touch of this hallowed Oil; let there be no place for the wickedness of spirits, no occasion for the apostate angels, no power of concealment left to the snares of sin; but to thy servants, who come to the Faith, and are to be cleansed by the operation of Thy Holy Spirit, let the preparation of this unction be serviceable for that salvation, which they are to gain when born by heavenly generation in the Sacrament of Baptism Through Jesus Christ our Lord, Thy Son, Who shall come to judge the living and the dead, and the world by fire.

A. Amen.

Then the Bishop and twelve priests reverently salute the Oil of Catechumens, saying thrice:

Hail, Holy Oil.

Then they kiss the mouth of the ampulla. The two vessels are carried in procession to the sacristy, the chanters singing:

That by this most sacred unction either sex may be renewed. And our wounded glory rescued through the spirit's plentitude.

Choir. Hear our hymn, Redeemer, Lord: Thee we praise with one accord.

Chanters. First hallowed fountain's waters cleanse the soul from taint of sin. Then, with the oil, the brows anointed, and graces flow within.

Choir. Hear our hymn, etc.

Chanters. Son of the Eternal Father, Virgin-born, afford us light: Who receive this holy unction; save us from Death's gloomy night.

Choir. Hear our hymn, etc.

Chanters. May this day of festal gladness, keep its holy joys in store. Dignified with joyful praises, blooming now and ever more.

Choir. Hear our hymn, etc.

Meanwhile the Bishop returns to the altar, and concludes the Mass.

THE CEREMONIES OF GOOD FRIDAY

We commemorate to-day the Passion and Death of our Blessed Saviour. In the entire Liturgy of the Church, nothing is more impressive than the services of this day. The sanctuary is bare and unadorned. The altar was stripped of its ornaments yesterday and nothing remains except the Crucifix, veiled in black, and six unlighted candles, when the sacred ministers make their way to the sanctuary; they prostrate themselves in utter annihilation. The scene cannot fail to impress even the most indifferent. The Spouse of Christ seems heart-broken.

Thy heart, O widow'd Spouse, is like to break;
Thou canst not speak;

Thou canst but hide thy face and sob and
weep,

In anguish deep,

And ask to know, as angels only know
Thy master-woe.

To enable us to enter into the spirit of the service, and to appreciate fully the meaning of its various parts, we must bear in mind that to-day the priest does not offer sacrifice—that he does not, so to say, stand in the place of Jesus Christ and speak in His Name and with His power; but rather as the spokesman and representative of the congregation present: as a consequence of this, they follow and take part

in the various acts of reparation he performs. This is the keynote to the right understanding of the whole function.

The service may be divided into four parts: 1. The Service of the Three Lessons; 2, The Solemn Prayers; 3, The Adoration of the Cross; 4, The Mass of the Presanctified.

I. The Service of the Three Lessons.

The sacred ministers approach the Sanctuary in silence. Neither incense nor lights are carried before them, and the vestments are black, "as when one mourneth." On the Altar there is neither Missal nor Altar-cloth. When the sacred ministers reach the Sanctuary, instead of beginning by public prayer, they prostrate themselves on the ground, in silence, while a cloth and the book are laid on the Altar. Then they rise and at once proceed to read the "Three Lessons," two from the Old Testament and the third, the Passion according to St. John. These Lessons are the earliest form of the Church's service. "It is the view of Mgr. Duchesne, who speaks with authority on such subjects, that in the first centuries the synaxes or assemblies of the faithful throughout the week were 'aliturgical,' that is, not accompanied by the celebration of Mass. On these occasions, as he contends, the service took a form of which the earliest portion of the Good Friday celebration preserves a sufficiently exact type. The chief feature of these assemblies was the three lessons with the responsory psalms or tracts which separated them, but they were followed by solemn prayers for all the needs of

the Church, and everything goes to show that these latter must be regarded as of the very highest antiquity ("Lent and Holy Week" by Rev. Herbert Thurston, S. J.). The Passion is sung to-day by three deacons, one of whom sings the part of the Evangelist or narrator, the second sings the words of Christ and the third the utterances of the other speakers and the mob

II. The Solemn Prayers.

The solemn prayers which follow bear evidence of remote antiquity. The early Church recognized three different manners of praying, the Litany, the Eucharistic prayer and the Collect. In the litany one of the sacred ministers called aloud upon the assembly to pray for a certain number of intentions which he enumerated. After each intention he made a brief pause and everybody answered by a brief formula, "Kyrie Eleison," or "Te rogamus audi nos." The Eucharistic prayer was benediction and thanksgiving, such as the Preface of the Mass. We have a good example of the collective prayer in the Liturgy of Good Friday. These prayers are for all classes and conditions of men.

III. The Adoration of the Cross.

The third action in to-day's service is reparation. The Church will have us make what reparation we can to Jesus Christ for the ignominy of His Passion by showing honor and veneration to the Cross in memory of His Crucifixion to-day. Accordingly the celebrant

takes off his chasuble, the symbol of his priestly dignity, in order to be the first to humble himself on this day of mourning. He receives the veiled Cross, and, standing at the side of the Altar, he uncovers a small part, raising it slightly for the people to see, and sings in a low voice: "Behold the wood of the Cross, on which hung the salvation of the world"; and all kneel to pay their homage to the sign of our redemption. Mounting nearer the Altar, he goes through the same ceremony a second time; and then coming to the center of the Altar, he removes the veil entirely, and lifting the Cross aloft sings on a high note the same words a third time, in memory of our Saviour's words: "When I shall have been lifted up, I will draw all things to Myself." By this uncovering of the Cross is represented the gradual preaching to the Jews and afterwards to the Gentiles the great mystery of the Crucifixion, "to the Jews a stumbling block, and to the Gentiles foolishness."

The celebrant then places the Crucifix on the ground, and, in token of his humiliation and abasement, takes off his shoes, for the place whereon he stands is holy ground, and goes to kiss the feet of the figure that represents his dying Saviour. As he approaches, he kneels three times and finally kisses devoutly the symbol of our redemption.

The other clergy follow his example and the Cross is presented to the laity to be kissed.

IV. The Mass of the Presanctified.

Then follows the Mass of the Presanctified. The candles on the Altar are lighted in rever-

ence for the coming Presence of Jesus Christ. The clergy go in procession to the Chapel of Repose and bring back to the High Altar the Blessed Sacrament, which has been reserved in a chalice since the Mass yesterday.

During the procession the choir sing the "Vexilla Regis." On this day alone throughout the Christian year the Church suspends the offering of the Holy Sacrifice of the Mass, that our thoughts may be wholly taken up with the contemplation of the one Sacrifice that was consummated to-day on Calvary. The Blessed Sacrament, which he receives to-day, was consecrated (or presanctified) yesterday. Consequently since there is no actual Sacrifice to-day, this part of the service is called the "Mass of the Presanctified." When the Blessed Sacrament is brought to the Altar, the priest incenses It. He then turns to the people and bids them pray and himself prays aloud, singing the *Pater Noster*, he holds up for their adoration the Sacred Body of our Lord, and then reverently receives It. To mark our mourning, the priest does not remain at the Altar to say any public prayers of thanksgiving or to give a blessing as in other Masses; but straightway leaves the Sanctuary. As soon as he departs, the altars are stripped. The Sanctuary is empty, its light is gone no lamp burns in any part of the church, the pictures are veiled; the naked Cross stands alone to proclaim the mourning of the Spouse for the Crucifixion of her Lord. "They shall mourn for Him as one mourneth for an only son and they shall grieve for the death of the first-born."

LITURGY OF GOOD FRIDAY.

The Service of Three Lessons.

The priest, the deacon and the sub-deacon approach the altar in black vestments and prostrate themselves. Then they go up to the altar, and the priest reads the following:

Osee VI.

Thus saith the Lord. In their affliction they will rise early to me. Come and let us return to the Lord: for he hath taken us, and he will heal us: he will strike and he will cure us. He will revive us after two days: on the third day he will raise us up, and we shall live in his sight. We shall know and we shall follow on, that we may know the Lord. His going forth is prepared as the morning light, and he will come to thee as the early and the latter rain to the earth. What shall I do to thee, O Ephraim? what shall I do to thee O Juda? Your mercy is as a morning cloud and as the dew that goeth away in the morning. For this reason have I hewed them by the prophets, I have slain them by the words of my mouth: and thy judgments shall go forth as thy light. For I desired mercy, and not sacrifice: and the knowledge of God more than holocausts.

Tract. Habac. III.

Lord! I heard what thou madest me hear,

and I was afraid: I considered thy works, and trembled.

V. Thou wilt appear between two animals when the years shall be accomplished, thou wilt make thyself known; when the time shall come thou wilt be manifested.

V. When my soul shall be in trouble, thou wilt remember thy mercy, even in thy wrath.

V. God will come from Libanus, and the Holy One from the shady and dark mountain.

V. His majesty overspreads the heavens, and the earth is full of his praise.

Priest: Let us pray.

Deacon: Let us kneel.

Subdeacon: Rise up.

O God, from whom Judas received the punishment of his sin, and the thief the reward of his confession: grant us the effect of Thy mercy: that as our Lord Jesus Christ in His passion bestowed on each a different recompense of His merits, so having destroyed in us the errors of our old nature, He may give us the grace of His resurrection. Who liveth and reigneth with Thee in the Unity of the Holy Ghost, God, world without end. Amen.

Then the sub-deacon sings the following lesson:

Exod. XII.

In those days: The Lord said to Moses and Aaron in the land of Egypt: this month shall be to you the beginning of months: it shall be the first in the months of the year. Speak ye to the whole assembly of the children of Israel.

and say to them: on the tenth day of this month let every man take a lamb by their families and houses. But if the number be less than may suffice to eat the lamb he shall take unto him his neighbor that joineth to his house, according to the number of souls which may be enough to eat the lamb. And it shall be a lamb without blemish, a male of one year: according to which rite also you shall take a kid. And you shall keep it until the fourteenth day of this month: and the whole multitude of the children of Israel shall sacrifice it in the evening. And they shall take of the blood thereof, and put it upon both the side-posts, and upon the upper door-posts of the houses, whercin they shall eat it. And they shall eat the flesh that night roasted at the fire, and unleavened bread, with wild lettuce. You shall not eat thereof anything raw, nor boiled in water, but only roasted at the fire. You shall eat the head with the feet and the entrails thereof; neither shall there remain anything of it until morning. If there shall be anything left, you shall burn it with fire. And thus you shall eat it: you shall gird your reins, and you shall have shoes on your feet, holding staves in your hands, and you shall eat in haste. For it is the Phase (that is, the passage) of the Lord.

Tract. Psalm 139.

Deliver me, O Lord! from the evil man; rescue me from the unjust man.

V. Who have devised iniquity in their hearts all the day long they designed battles.

V. They have sharpened their tongues like a serpent; the venom of asps is under their lips.

V. Keep me, O Lord! from the hand of the wicked, and from unjust men deliver me.

V. Who have proposed to supplant my steps; the proud have hidden a net for me.

V. And they have stretched out cords for a snare; they have laid for me a stumbling-block by the wayside.

V. I said to the Lord: Thou art my God; hear, O Lord! the voice of my supplication.

V. O Lord, O Lord, the strength of my salvation! thou hast overshadowed my head in the day of battle.

V. Give me not up, O Lord! from my desire to the wicked: they have plotted against me; do not thou forsake me lest they should triumph.

V. The head of them compassing me about; the labor of their lips shall overwhelm them.

V. But as for the just, they shall give glory to thy name, and the upright shall dwell with thy countenance.

Gospel.

The Passion of Our Lord, Jesus Christ, according to John:

At that time Jesus went forth with his disciples over the brook Cedron, where there was a garden, into which he entered with his disciples. And Judas also, who betrayed him, knew the place, because Jesus had often resorted thither together with his disciples. Judas therefore, having received a band of soldiers, and servants from the chief priests and phari-

sees, cometh thither with lanterns and torches and weapons. Jesus therefore, knowing all things that should come upon him, went forth, and said to them: Whom seek ye? They answered him: Jesus of Nazareth. Jesus said to them: I am he. And Judas also, who betrayed him, stood with them. As soon therefore as he had said to them: I am he: they went backward and fell to the ground. Again therefore he asked them: Whom seek ye? and they said: Jesus of Nazareth. Jesus answered: I have told you that I am he. If therefore you seek me, let these go their way. That the word might be fulfilled which he said: Of them whom thou hast given me, I have not lost any one. Then Simon Peter having a sword drew it: and struck a servant of the high priest, and cut off his right ear. And the name of the servant was Malchus. Jesus then said to Peter: Put up thy sword into the scabbard: the chalice which my Father hath given me, shall I not drink it? Then the band, and the tribune, and the servants of the Jews took Jesus, and they bound him; and they led him away to Annas first, for he was father-in-law to Caiphas, who was the high priest of that year. Now Caiphas was he who had given the counsel to the Jews: That it was expedient that one man should die for the people. And Simon Peter followed Jesus, and so did another disciple. And that disciple was known to the high priest, and went in with Jesus into the court of the high priest. But Peter stood at the door without. The other disciple, therefore, who was known to the high priest, went out, and spoke to the portress,

and brought in Peter. And the maid that was porteress saith to Peter: Art thou not also one of this man's disciples? He saith: I am not. Now the servants and officers stood at a fire of coals, because it was cold, and warmed themselves. And with them was Peter also standing and warming himself. The high priest then asked Jesus of his disciples and of his doctrine. Jesus answered him: I have spoken openly to the world: I have always talked in the synagogue, and in the temple, whither all the Jews resort: and in secret I have spoken nothing. Why askest thou me? ask them who have heard what I have spoken unto them: behold they know what things I have said. And when he had said these things, one of the officers standing by gave Jesus a blow, saying: Answerest thou the high priest so? Jesus answered him: If I have spoken evil, give testimony of thine evil: but if well, why strikest thou me? And Annas sent him bound to Caiphas, the high priest. And Simon Peter was standing and warming himself. They said therefore to him: Are thou not also one of his disciples? He denied it, and said: I am not. One of the servants of the high priest (a kinsman to him whose ear Peter cut off) saith to him: Didst thou not see thee in the garden with him? The Peter again denied; and immediately the cock crew. Then they led Jesus from Caiphas to the governor's hall. And it was morning: and they went not into the hall, that they might not be defiled, but that they might eat the passch. Pilate therefore went out to them and said: What accusation bring you against this

man? They answered and said to him: If he were not a malefactor we would not have delivered him up to thee. Pilate then said to them: Take him you, and judge him according to your law. The Jews therefore said to him: It is not lawful for us to put any man to death. That the word of Jesus might be fulfilled which he said, signifying what death he should die: Pilate therefore went into the hall again, and called Jesus, and said to him: Art thou the King of the Jews? Jesus answered: Sayest thou this thing of thyself, or have others told thee of me? Pilate answered: Am I a Jew? Thy own nation, and the chief priests have delivered thee up to me; what hast thou done? Jesus answered: My kingdom is not of this world. If my kingdom were of this world, my servants would certainly strive that I should not be delivered to the Jews: but now my kingdom is not from hence. Pilate therefore said to him: Art thou a king then? Jesus answered: Thou sayest that I am a king. For this was I born, and for this I came into the world: that I should give testimony to the truth. Every one that is of the truth heareth my voice. Pilate saith to him: What is truth? And when he said this, he went out again to the Jews, and said to them: I find no cause in him. But you have a custom that I should release one unto you at the pasch: will you therefore that I release unto you the King of the Jews? Then cried they all again, saying: Not this man, but Barabbas. Now Barabbas was a robber. Then Pilate therefore took Jesus, and scourged him. And the sol-

diers, plating a crown of thorns, put it upon his head: and they put on him a purple garment. And they came to him and said: Hail king of the Jews: and they gave him blows. Pilate therefore went forth again, and saith to them: Behold, I bring him forth unto you, that you may know that I find no cause in him. (Jesus therefore came forth, bearing the crown of thorns and the purple garment.) And he said to them: Behold the man. When the chief priests therefore and the servants had seen him, they cried out, saying: Crucify him, crucify him. Pilate saith to them: Take him you, and crucify him: for I find no cause in him. The Jews answered him: We have a law, and according to that law he ought to die, because he made himself the Son of God. When Pilate therefore had heard this saying, he feared the more. And he entered into the hall again; and he said to Jesus: Whence art thou? But Jesus gave him no answer. Pilate therefore saith to him: Speakest thou not to me? knowest thou not that I have power to crucify thee, and I have power to release thee? Jesus answered: Thou shouldst not have any power against me, unless it were given thee from above. Therefore he that hath delivered me to thee hath the greater sin. And from thenceforth Pilate sought to release him. But the Jews cried out, saying: If thou release this man, thou art not Caesar's friend. For whosoever maketh himself a king speaketh against Caesar. Now when Pilate had heard these words, he brought Jesus forth: and sat down in the judgment seat in the place

that is called Lithostrotos, and in the Hebrew Gabbatha. And it was the parasceve of the pasch, about the sixth hour, and he saith to the Jews: Behold your king. But they cried out: Away with him, away with him, crucify him. Pilate saith to them: Shall I crucify your king? The chief priests answered: We have no king but Caesar. Then therefore he delivered him to them to be crucified. And they took Jesus and led him forth. And bearing his own cross, he went forth to that place which is called Calvary, but in Hebrew Golgotha. Where they crucified him, and with him two others, one on each side, and Jesus in the midst. And Pilate wrote a title also: and he put it upon the cross. And the writing was, "Jesus of Nazareth, the King of the Jews." This title therefore many of the Jews did read: because the place where Jesus was crucified was nigh to the city, and it was written in Hebrew, in Greek and in Latin. Then the chief priests of the Jews said to Pilate: Write not, the king of the Jews; but that he said, I am the king of the Jews. Pilate answered: What I have written, I have written. The soldiers, therefore, when they crucified him, took his garments (and they made four parts, to every soldier a part), and also his coat. Now the coat was without seam, woven from the top throughout. They said then one to the other: Let us not cut it, but let us cast lots for it whose it shall be: that the Scripture might be fulfilled which saith: "They have parted my garments among them, and upon my vesture they have cast lots." And the soldiers indeed did these things. Now there

stood by the cross of Jesus, his mother, and his mother's sister, Mary of Cleophas, and Mary Magdalen. When Jesus therefore had seen his mother, and the disciple standing, whom he loved, he saith to his mother: Woman, behold thy son. After that, he saith to the disciple: Behold thy mother. And from that hour, the disciple took her to his own. Afterward, Jesus, knowing that all things were now accomplished, that the Scripture might be fulfilled, said: I thirst. Now there was a vessel set there full of vinegar. And they putting a sponge full of vinegar about hyssop, put it to his mouth. Jesus, therefore, when he had taken the vinegar, said: It is consummated. And, bowing his head, gave up the ghost.

Here all kneel, and pause.

Then the Jews (because it was the parasceve) that the bodies might not remain upon the cross on the sabbath-day (for that was a great sabbath-day), besought Pilate that their legs might be broken, and that they might be taken away. The soldiers therefore came: and they broke the legs of the first, and of the other that was crucified with him. But after they came to Jesus, when they saw that he was already dead, they did not break his legs. But one of the soldiers with a spear opened his side, and immediately there came out blood and water. And he that saw it hath given testimony; and his testimony is true. And he knoweth that he saith true; that you also may believe. For these things were done that the scripture might be fulfilled. "You shall not break a bone of

him." And again another scripture saith:
"They shall look on him whom they pierced."

Here the priest stands at the middle of the Altar, and, bowing down, says:

Cleanse my heart and my lips, O Almighty God, Who didst cleanse the lips of the Prophet Isaias with a burning coal; vouchsafe so to cleanse me, through Thy gracious mercy, that I may be able to proclaim Thy Holy Gospel worthily. Through Christ our Lord. Amen.

Then he concludes the reading of the Gospel.

And after these things Joseph of Arimathea (because he was a disciple of Jesus, but secretly, for fear of the Jews), besought Pilate that he might take the body of Jesus. And Pilate gave leave. He came therefore and took away the body of Jesus. And Nicodemus also came, he who at first came to Jesus by night, bringing a mixture of myrrh and aloes, about one hundred pounds weight. They took therefore the body of Jesus and bound it in linen cloths with the spices, as the manner of the Jews is to bury. Now there was in the place where he was crucified, a garden; and in the garden a new sepulchre, wherein no man had yet been laid. There, therefore, because of the parasceve of the Jews, they laid Jesus, because the sepulchre was nigh at hand.

The Solemn Prayers.

Then the priest at the Epistle corner says the following prayers:

Let us pray, beloved brethren, for the holy church of God; that our God and Lord may be

pleased to give it peace, maintain it in union, and preserve it over the earth; subjecting to it the princes and potentates of the world; and grant us, who live in peace and tranquillity, grace to glorify God the Father Almighty.

Priest: Let us pray.

Deacon: Let us kneel.

Sub-deacon: Rise up.

Almighty and everlasting God, who by Christ hast revealed Thy glory to all nations: preserve the works of Thy mercy: that Thy church spread over all the world, may persevere with a constant faith in the confession of Thy name, Through the same Lord Jesus Christ, Thy Son, Who liveth and reigneth with Thee, in the unity of the Holy Spirit, God, world without end. Amen.

Let us pray also for our Holy Father Pope Pius, that our Lord God, who elected him to the order of the episcopacy, may preserve him in health and safety for the good of His holy church, to govern the holy people of God.

Priest: Let us pray.

Deacon: Let us kneel.

Sub-deacon: Rise up.

Almighty and everlasting God, by whose judgment all things are established, mercifully regard our prayers, and in Thy goodness preserve our bishop chosen for us: that the Christian people, who are governed by Thy authority, may increase the merits of their faith under so great a prelate. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Spirit, God, world without end. Amen.

Let us pray also for all bishops, priests, deacons, sub-deacons, acolytes, exorcists, readers, porters, confessors, virgins, widows and for all the holy people of God.

Priest: Let us pray.

Deacon: Let us kneel.

Sub-deacon: Rise up.

Almighty and everlasting God, by whose spirit the whole body of the church is sanctified and governed: hear our prayers for all orders: that by the assistance of Thy grace, Thou mayest be faithfully served by all degrees. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Spirit, God, world without end. Amen.

Let us pray also for our catechumens: that our Lord God would open the ears of their hearts and the gates of His mercy; that having received by the laver of regeneration, the remission of all their sins, they also may belong to our Lord Jesus Christ.

Priest: Let us pray.

Deacon: Let us kneel.

Sub-deacon: Rise up.

Almighty and everlasting God, who always makest Thy church fruitful in new children: increase the faith and understanding of our catechumens; that being regenerated in the waters of baptism they may be admitted into the society of Thy adopted children. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Spirit, God, world without end. Amen.

Let us pray, beloved brethren, to God the Father Almighty that He would purge the

world of all errors: cure diseases; drive away famine; open prisons; break chains; grant a safe return to the travelers; health to the sick; and a secure haven to such as are at sea.

Priest: Let us pray.

Deacon: Let us kneel.

Sub-deacon: Rise up.

Almighty and everlasting God, the comfort of the afflicted, and the strength of those that labor, let the prayers of those that call upon Thee in any trouble be heard by Thee: that all may with joy find the effects of Thy mercy in their necessities. Through our Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Spirit, God, world without end. Amen.

Let us pray also for heretics and schismatics; that our Lord God would be pleased to deliver them from all their errors and recall them to our holy Mother the Catholic and Apostolic Church.

Priest: Let us pray.

Deacon: Let us kneel.

Sub-deacon: Rise up.

Almighty and everlasting God, who savest all, and wilt have no one perish: look on the souls that are deceived by the fraud of the devil; that the hearts of those that err, having cast aside all heretical malice, may repent and return to the unity of Thy truth. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Spirit, God, world without end. Amen.

Let us pray also for the faithless Jews; that our Lord God would withdraw the veil from

their hearts; that they also may acknowledge our Lord Jesus Christ.

Almighty and everlasting God, who deniest not Thy mercy even to the faithless Jews: hear our prayers, which we pour forth for the blindness of that people; that by acknowledging the light of Thy truth, which is Christ, they may be brought out of their darkness. Through the same Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee, in the unity of the Holy Spirit, God, world without end. Amen.

Let us pray also for the pagans; that Almighty God would take iniquity out of their hearts; that by quitting their idols they may be converted to the true and living God, and His only Son Jesus Christ, our God and Lord.

Priest: Let us pray.

Priest: Let us kneel.

Sub-deacon: Rise up.

Almighty and everlasting God, who seekest not the death, but the life of sinners, mercifully hear our prayers, and deliver them from the worship of idols; and for the praise and glory of Thy name, admit them into Thy holy church. Through our Lord Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Spirit, God, world without end. Amen.

THE ADORATION OF THE CROSS.

After reading the foregoing prayers, the celebrant puts off his chasuble, and, taking down the Cross, covered with a veil from the altar, he goes with his ministers to the Epistle side of the altar, where he uncovers the top of it, and shows it to the people, singing the following anthem:

Ant. Behold the wood of the Cross on which hung the salvation of the world.

To which the choir, kneeling on both knees, answer:

Come, let us adore.

Mounting nearer the altar, the celebrant uncovers the right arm of the Cross, singing a second time "Behold the Wood," as before. Then he goes to the centre of the altar, and uncovers the whole Cross, singing a third time "Behold the Wood." After which he carries it to a place prepared before the altar, where he himself first kisses it, and then all the clergy, two and two, kneeling thrice on both knees, and kissing the feet of the Crucifix.

The Reproaches.

During the Adoration of the Cross the choir chants the following verses, wherein the Redeemer of the World is represented as reproaching the Jews for their ingratitude. The translation is from "Lyra Liturgica," by Canon Oakeley:

What, O My people, have I done to thee?
What have I done? how wronged thee? Answer Me.

From Egypt's land I led and rescued thee,
And thou hast wrought a bitter Cross for Me.

Response.

Holy God,
Holy and Strong,
Holy and Immortal,
Have mercy on us.

Full forty years along the desert sand
I led thee with a Father's gentle hand,
And gave thee for thy meat the Angel's food,
And brought thee to a fertile land and good;
Was it for this which I have done for thee
That thou prepared'st this bitter Cross for Me?

Holy God, etc.

What could I do, and have not done for Mine?
I planted thee a fair and fruitful vine,
And thou hast served Me bitterly enough,
And with thine acrid juices, crude and rough,
My parch'd and fever'd lips hast rudely plied,
And plung'd a javelin in thy Saviour's Side.

Holy God, etc.

Egypt and her first-born I scourged for thee;
And thou hast scourg'd and basely dealt with
Me.

What, O My people, etc.

I led thee forth from Egypt, and for thee
Drown'd Pharaoh and his host in the Red Sea;
And thou for paltry gain hast barter'd Me.

What, O My people, etc.

For thee I cleft apart the billowy tide;
And thou hast plunged a javelin in My Side.

What, O My people, etc.

I with a pillar'd cloud prevented thee;
And thou to Pilate's hall hast hurried Me.

What, O My people, etc.

With manna in the wild I nourished thee;
And thou didst scourge and rudely buffet Me.

What, O My people, etc.

With water from the rock thy thirst I quench'd,
And thou hast Me with gall unkindly drench'd.

What, O My people, etc.

The kings of Canaan once I struck for thee;
Thou with a reed hast rudely smitten Me.

What, O My people, etc.

The sceptre of a king I gave to thee,
And thou hast set a crown of thorns on Me.

What, O My people, etc.

I gave thee power and royalty and name;
And thou hast hung Me on a Cross of shame.

What, O My people, etc.

Then is sung the following:

We adore Thy Cross, O Lord, and we praise
and glorify Thy holy resurrection: for by the
word of the Cross the whole world is filled with
joy. Let God have mercy on us, and bless us:

let His countenance enlighten us: and let Him have mercy on us.

Crux Fidelis.

The following hymn is then sung:

O faithful Cross, thou peerless Tree!
No forest boasts the like to thee,
 Leaf, flower and bud;
Sweet is the Wood, and sweet its weight,
And sweet the nails that penetrate
 Thee, thou sweet Wood!

Sing, O my tongue, devoutly sing
The laurels of our glorious King;
Proclaim aloud the triumph high
Of the Cross's victory.
How, on that Altar meekly laid,
Our price the world's Redeemer paid.

Response.

O faithful Cross, thou peerless Tree!
No forest boasts the like to Thee,
 Leaf, flower and bud.

What time our first forefathers ate
The fruit that wrought his woful fate,
Our high Creator piteous mourn'd
His righteous law by creatures scorn'd,
And, fain to make the damage good,
Through Wood revoked the curse of wood.

Response.

Sweet is the Wood and sweet its weight,
And sweet the nails that penetrate
Thee, Thou sweet Wood!

Such was the deep, mysterious plan
Devis'd to rescue ruin'd man;
Devis'd with wondrous skill to meet
The crafty Tempter's arch ~~deceit~~;
While from one source promiscuous flow
The woe, and salve that cures the woe.
O faithful Cross, etc.

Fulfill'd the course of Advent years,
At length the promis'd Day appears;
Stoops from His Father's lofty state
The Son who did the worlds create;
Meek Offspring of a Virgin's womb,
Enshrin'd in Flesh, behold Him come!
Sweet is the Wood, etc.

In pain He lies and straitened,
Within His narrow manger-bed;
The while His Virgin Mother mild
Enwraps in rags her glorious Child;
And lo! the incarnate Feet and Hands
Of God are swath'd in beggar's bands!
O faithful Cross, etc.

And now, six lustral courses run,
His task of love is well-nigh done;
The Saviour, of His own free will,
Prepares His Passion to fulfill;
And on the Cross the Victim lies

Bound for the dreadful Sacrifice.

Sweet is the Wood, etc.

Gall His drink; behold Him languish,
While His tender Flesh with anguish,
Thorns and nails and javelin fierce,
One by one, acutely pierce;
Till from His wounded Side the Blood,
With water mingled, yields a Flood,
Which earth and sea, which world and skies,
From sin's pollution purifies.

O faithful Cross, etc.

Bow down thy branches, haughty Tree;
Suspend thy wonted cruelty;
Relax thy tightened arms; repress,
For once, thine inborn stubbornness;
Thy Royal burden gently bear,
And spare our dying God, oh, spare!

Sweet is the Wood, etc.

'Twas thou alone wert meet esteem'd
The Lamb to bear, who man redeem'd;
'Tis thou, unshaken Ark, bedew'd
With streams of all-availing Blood,
That shipwreck'd man dost safely guide,
Secure in port for aye to bide.

O faithful Cross, etc.

To the Universal Three in Heaven
Be glory, praise and honor given,
Alike to Father, and to Son,
And Paraclete, the 'Three in One;
Yea, let the adoring world proclaim
Of Three and One the glorious Name.

Sweet is the Wood, etc.

THE PROCESSION FROM THE ALTAR OF REPOSE.

The candles are now lighted, and the Cross is placed on the altar. Then the priest and the others go to the Altar of Repose, and bring back the Blessed Sacrament. During the procession is sung:

Vexilla Regis.

The Royal Banners forward go;
The Cross shines forth in mystic glow;
Where He in flesh, our flesh who made,
Our sentence bore, our ransom paid:

Where deep for us the spear was dyed,
Life's torrent rushing from His side,
To wash us in that precious flood
Where mingled Water flowed, and Blood.

Fulfilled is all that David told
In true prophetic song of old;
Amidst the nations, God, saith he,
Hath reigned and triumphed from the Tree.

O Tree of beauty, Tree of light!
O Tree with royal purple dight!
Elect on whose triumphal breast
Those holy limbs should find their rest:

On whose dear arms, so widely flung,
The weight of this world's ransom hung:
The price of humankind to pay,
And spoil the spoiler of his prey:

O Cross, our one reliance, hail!
This holy Passiontide avail
To give fresh merit to the saint,
And pardon to the penitent.

To Thee, Eternal Three in One,
Let homage meet by all be done:
Whom by the Cross Thou dost restore,
Preserve and govern evermore!

Amen.

Having returned to the main Altar with the Blessed Sacrament, the priest incenses It, sings the "Pater Noster," elevates the Host and consumes It.

THE CEREMONIES OF HOLY SATURDAY EXPLAINED.

It was the practice of the Church from the earliest ages that no Mass was said on Holy Saturday. For a thousand years after the foundation of the Church it was the custom to spend this day in prayer and fasting, in watching in spirit with the holy women at the Sepulchre until the morning of the Resurrection. At midnight on Friday the Divine Office for Easter Eve was sung; but the service and Mass that we have now on Holy Saturday really took place on Saturday night, and, extending till dawn on the Sunday morning, was the immediate herald of the Resurrection. As the sun went down on Easter Eve the Bishop and clergy and faithful used to repair to the church for this Office, and its magnificent functions occupied the whole night, until sunrise on Easter Day. We should bear this in mind if we wish to enter into the spirit of this service, and if we would understand the many allusions we find in it to the night. Another point to remember is, that the service of this night was specially ordained and fitted for the baptism of those converts, or catechumens, who had been previously found worthy of admission into the Christian Church. This will throw light upon the meaning of many of its ceremonies and prayers. We shall divide the service into two sections: the Blessings and the Mass.

I. The Blessings.

The Church blesses and sanctifies everything she uses in her sacred functions. The Holy Saturday service is in a special manner one of blessings, for it is in a sense the birthday of the Church. The service begins, not in the sanctuary, but at the very entrance to the church, where new fire, kindled from flint, is blessed. From this the light is taken for the candles and lamps throughout the church which were extinguished on Good Friday. This was of first importance in the Early Church, that the faithful might have light for the long night ceremony. Five grains of incense are then blessed, and the deacon lights a triple candle (in honor of the Three Persons of the Adorable Trinity), and leads the way through the darkness to the Sanctuary, thrice announcing as he goes, "Lumen Christi," "the Light of Christ." When the procession reaches the Sanctuary, the deacon sings his song of triumph, the "Exultet," and solemnly blesses the great Paschal Candle. This candle is of unusual size standing alone, of a pillar-like form; and in the ages when the service was held at night, shed a "dim religious light" over the Sanctuary during the long vigil. When lighted it is the representation both of the pillar of fire which went before the people of God in their wandering through the desert, and of the new-born glory of Jesus risen from the grave. During this grand song of joy the deacon pauses three times: once to fix in the candle the five grains of incense in the form of a cross, which, by their number, represent the

Five Wounds, and, by their substance, the precious spices which the holy women brought to the Sepulchre this night to embalm the Body of their dead Lord; a second time, he pauses to light the newly blest candle; and a third time, while the lamps in the church are once more lighted. After this "Exultet" come the Twelve Prophecies, which "are a survival of the most primitive form of vigil, preserved without substantial change from the very earliest Christian ages."

Then comes the blessing of the Baptismal Font. In front of the procession is carried the Paschal Candle, which leads the neophytes to the waters of salvation, even as the pillar of fire led the children of Israel to the saving waters of the Red Sea. When the Celebrant reaches the Baptistry, he sings the blessing of the Font. He divides the water in the form of a cross, and scatters some towards the four quarters of the world; he breathes upon it, and invokes the grace and power of the Holy Ghost upon it. He dips the Paschal Candle three times into the water, "as a most vivid image of the Sacramental efficacy given to the flood of the Jordan by the baptism of Christ." The people are then sprinkled with this Easter water, and after this the holy Chrism and Oil of Catechumens are poured into the Font to mingle with the baptismal water. This completes the solemn blessing of the Font, and after this the catechumens were formally baptized and then confirmed. After the blessing of the Font, the procession returns to the Sanctuary, and the Litany of the Saints is sung,

during which the Celebrant and sacred ministers lie prostrate before the altar. Towards the end of the Litany the priests rise and go to the Sacristy to vest for Mass.

II. The Mass.

As we have pointed out, the foregoing ceremonies formerly took place during the night of Easter Eve, and the Mass at which we are now going to assist is really the Mass that used to be offered at daybreak on Easter morn, after the long vigil. This will explain why it is of such a joyous character. The vestments are white, the "Gloria" is sung, the bells ring out cheerfully, the organ is heard once more. Pictures and images are uncovered; flowers again adorn the altar, which is decked in white. The Collect of the Mass makes intercession for the newly-baptized, "the new offspring of Thy family." After the Epistle, the Celebrant intones solemnly three times the "Alleluia," which is taken up by the choir; the Gospel relates to us the visit to the Sepulchre of Mary Magdalene and the other Mary at the dawn of the day. The Offertory and Communion Anthems and the Kiss of Peace are omitted, because the faithful did not communicate at this Mass, but at the later, or Easter, Mass. The Creed and "Agnus Dei" do not appear, as they are of later institution, and this Mass preserves the ancient form as much as possible. Vespers in a contracted form are sung at the end of the Mass, as the service itself prevented their recitation at the proper hour. The abbreviated Vespers take the place of the Post-Communion of the Mass.

THE LITURGY OF HOLY SATURDAY.

Blessing of the New Fire.

The priests and assistants proceed to the vestibule to bless the new fire as follows:

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

O God, who by Thy Son, the corner-stone, hast bestowed on the faithful the fire of Thy brightness; sanctify✠ this new fire, produced from a flint for our use; and grant that through this festival of the Pasch we may be so inflamed with heavenly desires, as to be able to attain with pure minds to the festival of everlasting brightness. Through the same Jesus Christ, our Lord. Amen.

Let us pray.

O Lord God, Almighty Father, unfailing light, who art the creator of all light: bless✠ this light, that has been hallowed and blessed by Thee, who didst enlighten the whole world; that we may be enkindled by this light and enlightened by the flame of Thy brightness; and, as Thou didst give light to Moses when he went forth from Egypt, so do Thou give light to our hearts and senses, that we may be worthy to attain to life and light everlasting. Through Christ our Lord. Amen.

Let us pray.

O holy Lord, almighty Father, eternal God, vouchsafe to co-operate with us, who bless this fire in Thy name, and in that of Thy Son, Jesus Christ our Lord and God, and of the Holy Ghost; assist us against the fiery darts of the enemy, and illuminate us with Thy heavenly grace; who livest and reignest with the same only Son and Holy Ghost, God for ever and ever.

R. Amen.

Then he blesses the five grains of incense that are to be fixed in the Paschal Candle, saying the following prayer:

Pour forth, we beseech Thee, almighty God, Thy abundant blessing✠ on this incense, and kindle, O invisible regenerator, the brightness of this night; that not only the sacrifice, which is offered this night, may shine by the secret mixture of Thy light, but also that into whatever place anything sanctified by these mystical prayers shall be carried, there, by the power of Thy majesty, all the malicious artifices of the devil may be defeated. Through Christ our Lord.

R. Amen.

Whilst he blesses the five grains of incense, an acolyte puts some of the blessed fire into the censer, and the priest, after the prayer, puts incense into it, blessing it as usual, saying:

May thou be blessed✠ by Him, in whose honor thou shalt be burnt. Amen.

Then he sprinkles the grains of incense and the fire thrice with holy water, saying:

Thou shalt sprinkle me, O Lord, with hyssop, and I shall be cleansed; Thou shalt wash me, and I shall be made whiter than snow.

He then incenses them thrice. Meanwhile all the lights are put out to be lighted from the fire just blessed.

Blessing of the Paschal Candle.

The deacon, vested in a white dalmatic, takes the triple candle, and the procession moves toward the sanctuary. At the door an acolyte lights one of the candles; in the middle of the church he lights another, and the third before the altar. Each time the deacon genuflects and says:

V. Light of Christ.

R. Thanks be to God.

Then the deacon sings the "Exultet."

Now let the troops of Angels in Heaven rejoice: let the mysteries of God rejoice: and let the trumpet of salvation sound for the victory of so great a King. Let the earth too be glad, brightened by such resplendent rays; and being enlightened by the brightness of the eternal King, let it feel itself freed from the darkness overspreading the world. Let our mother the Church also rejoice, being adorned with the rays of so great a light: and let this temple resound with the acclamations of the people. And therefore, beloved brethren, who are now present at the wonderful brightness of this

holy light, I beseech you to invoke with me the mercy of Almighty God. That He, who has been pleased without merit of mine to admit me into the number of His levites, may by the infusion of His light, enable me to sing fully the praises of this candle. Through Jesus Christ, His Son, who, with Him, in the unity of the Holy Ghost, liveth and reigneth God for ever and ever. R. Amen.

V. The Lord be with you.

R. And with thy spirit.

V. Lift up your hearts.

R. We have lifted them up unto the Lord..

V. Let us give thanks to the Lord our God.

R. It is meet and just.

It is truly meet and just that with all the strength of our heart and mind and with the service of our tongues we should extol the invisible God, the Father Almighty, and His only begotten Son, our Lord Jesus Christ, who paid for us unto the Father everlasting the debt of Adam, and by His precious blood cancelled the bond of our ancient guilt. For this is the festival of the Pasch, in which is slain the true Lamb, with whose blood the doorposts of the faithful are hallowed. This is the night wherein Thou didst first bring forth our fathers, the children of Israel, out of Egypt, and make them walk dry-shod through the Red Sea. This is the night wherein the light of the pillar has driven away the darkness of sin. This is the night which now throughout the earth withdraws from the vices of the world and from the cloud of sin them that believe in Christ, and restores them to grace and brings into the fel-

lowship of the Saints. This is the night in which Christ burst the chains of death and rose victorious from hell. For it were no boon to us to be born without the boon of being redeemed. O how wonderful is the condescension of Thy loving kindness to us! O how priceless is Thy tender love! To redeem a slave thou hast given up Thy Son. Oh, surely needful was the sin of Adam, which was blotted out by the death of Christ! How happy the fault which was worthy of so great a Redeemer! O night blessed indeed, which alone was worthy to know the time and hour wherein Christ arose again from hell. This is the night of which it was written: "And the night shall shine as the day," and "The night shall be my light in my pleasures." Therefore, the hallowing of this night puts sin to flight and washes faults away; it restores innocence unto the fallen and joy unto the sorrowful. It puts hatred to flight, brings peace, and makes the mighty to bow down. (*Here the deacon fixes the five grains of incense in the candle, in the form of a cross.*) Therefore, on this sacred night, receive O holy Father, the evening sacrifice of this incense, which Thy holy Church by the hands of her ministers presents to Thee in the solemn oblation of this wax candle made out of the labor of bees. But now we know the excellence of this pillar, which for the honor of God, enkindles the sparkling fire. (*Here the deacon lights the candles with one of the three candles on the rod.*) Which fire, though now divided into parts, suffers no loss from the communication of its light. For it is fed by the melt-

ing wax, which the mother bee produced for the substance of this precious candle. (*Here the lamps are lighted.*) O truly blessed night which spoiled the Egyptians, and enriched the Hebrews! A night in which things heavenly are united with those of earth, divine with human. We pray thee, therefore, O Lord, that this candle, consecrated to the honor of Thy name, may continue unfailing to destroy the darkness of this night. And being accepted as a sweet-smelling savor may be mingled with the heavenly lights. May the morning star find its flame burning. That morning star, I mean, which knows no setting: He who, rising again from hell, shone serenely on mankind. We beseech Thee, therefore, O Lord, that granting us peaceful times, in this Easter gladness, Thou wouldst vouchsafe with constant protection to rule, govern and preserve us Thy Servants, all the clergy and thy devoted people, together with our most blessed Pope, Pius, and our Bishop, N. Through the same Lord Jesus Christ, Thy Son.

R. Amen.

THE PROPHECIES.

Prophecy I. Gen. i, ii.

In the beginning God created heaven and earth. And the earth was void and empty, and darkness was upon the face of the deep; and the spirit of God moved over the waters. And God said: Be light made. And light was made. And God saw the light that it was good: and he divided the light from the darkness. And he

called the light Day, and the darkness Night: and there was evening and morning one day. And God said: Let there be a firmament made amidst the waters: and let it divide the waters from the waters. And God made a firmament, and divided the waters that were under the firmament from those that were above the firmament. And it was so. And God called the firmament Heaven: and the evening and the morning were the second day. God also said: Let the waters that are under the heaven be gathered together in one place: and let the dry land appear. And it was so done. And God called the dry land, Earth: and the gathering together of the waters he called Seas. And God saw that it was good. And he said: Let the earth bring forth the green herb, and such as may seed, and the fruit tree yielding fruit after its kind, which may have seed in itself upon the earth. And it was so done. And the earth brought forth the green herb, and such as yielded seed according to its kind, and the tree that beareth fruit, having seed each one according to its kind. And God saw that it was good. And the evening and the morning were the third day. And God said: Let there be lights made in the firmament of heaven, to divide the day and the night, and let them be for signs, and for seasons, and for days and years: to shine in the firmament of heaven and to give light upon the earth. And it was so done. And God made two great lights: a greater light to rule the day, and a lesser light to rule the night, and the stars. And he set them in the firmament of heaven to shine upon the earth, and to rule the day and the night, and to divide the light and the darkness. And God saw that it was good. And the evening and the morning were the fourth day. God also said: Let the waters bring

forth the creeping creatures having life, and the fowl that may fly over the earth under the firmament of heaven. And God created the great whales, and every living and moving creature, which the water brought forth, according to their kinds, and every winged fowl according to its kind. And God saw that it was good. And he blessed them, saying: Increase and multiply, and fill the waters of the sea, and let the birds be multiplied upon the earth. And the evening and the morning were the fifth day. And God said: Let the earth bring forth the living creature in its kind, cattle and creeping things, and beasts of the earth according to their kinds: and it was done. And God made the beasts of the earth according to their kinds, and cattle and everything that creepeth on the earth after its kind, and God saw that it was good. And he said: Let us make man to our image and likeness: and let him have dominion over the fishes of the sea, and the fowls of the air, and the beasts, and the whole earth, and every creeping creature that moveth upon the earth. And God created man to his own image: to the image of God he created him, male and female he created them. And God blessed them, saying: Increase and multiply, and fill the earth, and subdue it, and rule over the fishes of the sea, and the fowls of the air, and all living creatures that move upon the earth. And God said: Behold I have given you every herb bearing seed upon the earth, and all trees that have in themselves seed of their own kind, to be your meat: and to all beasts of the earth, and to every fowl of the air, and to all that move upon the earth, and wherein there is life, that they may have to feed upon. And it was so done. And God saw all the things that he had made, and they were very good. And the evening and morning were the

sixth day. So the heavens and the earth were finished, and all the furniture of them. And on the seventh day God ended his work which he had made: and he rested on the seventh day from all his work which he had done.

Priest: Let us pray.

Deacon: Let us kneel.

Subdeacon: Rise up.

O God, who didst wonderfully create man and more wonderfully redeem him: grant us, we beseech Thee, with reasonable mind to withstand the allurements of sin, that we may deserve to attain to eternal joys. Through Jesus Christ our Lord, &c. R. Amen.

Prophecy II. Genesis v., viii.

Noe, when he was five hundred years old, begot Sem, Cham, and Japheth. And after that men began to be multiplied upon the earth, and daughters were born to them, the sons of God seeing the daughters of men, that they were fair, took to themselves wives of all which they chose. And God said: My spirit shall not remain in man forever, because he is flesh: his days shall be a hundred and twenty years. Now giants were upon the earth in those days. For after the sons of God went in to the daughters of men, and they brought forth children, these are the mighty men of old, men of renown. And God seeing that the wickedness of men was great on the earth, and that all the thought of their heart was bent upon evil at all times, it repented him that he had made man on the earth. And being touched inwardly with sorrow of heart, he said: I will destroy man, whom I have created, from the face of the earth, from man even to beasts, from the creeping thing even to the fowls

of the air, for it repenteth me that I have made them. But Noe found grace before the Lord. These are the generations of Noe. Noe was a just and perfect man in his generations, he walked with God. And he begot three sons, Sem, Cham, and Japheth. And the earth was corrupted before God, and was filled with iniquity. And when God had seen that the earth was corrupted (for all flesh had corrupted its way upon the earth) he said to Noe. The end of all flesh is come before me, the earth is filled with iniquity through them, and I will destroy them with the earth. Make thee an ark of timber planks: thou shalt make little rooms in the ark, and thou shall pitch it within and without. And thus shalt thou make it. The length of the ark shall be three hundred cubits: the breadth of it fifty cubits, and the height of it thirty cubits. Thou shalt make a window in the ark, and in a cubit shalt thou finish the top of it: and the door of the ark thou shalt set in the side: with lower, middle chambers, and third stories shalt thou make it. Behold I will bring the waters of a great flood upon the earth, to destroy all flesh, wherein is the breath of life under heaven. All things that are in the earth shall be consumed. And I will establish my covenant with thee: and thou shalt enter into the ark, thou and thy sons, and thy wife, and the wives of thy sons with thee. And of every living creature of all flesh, thou shalt bring two of a sort into the ark, that they may live with thee: of the male sex, and the female. Of fowls according to their kind, and of beasts in their kind, and of every thing that creepeth on the earth according to its kind: two of every sort shall go in with thee, that they may live. Thou shalt take unto thee of all food, that may be eaten, and thou shalt lay it

up with thee, and it shall be food for thee and them. And Noe did all things which God commanded him. And he was six hundred years old when the waters of the flood overflowed the earth. All the fountains of the great deep were broken up, and the flood-gates of heaven were opened. And the rain fell upon the earth forty days and forty nights. In the self-same day Noe, and Sem, and Cham, and Japheth, his sons: his wife, and the three wives of his sons with them, went into the ark. They and every beast according to its kind, and all the cattle in their kind, and every thing that moveth upon the earth according to its kind, and every fowl according to its kind. And the ark was carried upon the waters. And the waters prevailed beyond measure upon the earth: and all the high mountains under the whole heaven were covered. The water was fifteen cubits higher than the mountains, which it covered. And all flesh was destroyed that moved upon the earth, both of fowl, and of cattle, and of beasts, and of all creeping things that creep upon the earth. And Noe only remained, and they that were with him in the ark. And the waters prevailed upon the earth a hundred and fifty days. And God remembered Noe, and all the living creatures, and all the cattle which were with him in the ark, and brought a wind upon the earth, and the waters were abated. The fountains also of the deep, and the flood-gates of heaven, were shut up: and the rain from heaven was restrained. And the waters returned from off the earth, going and coming and they began to be abated after a hundred and fifty days. And after that forty days were passed, Noe opening the window of the ark which he had made, sent forth a raven: which went forth and did not return, till the waters were dried up upon the earth.

He sent forth also a dove after him, to see if the waters had now ceased upon the face of the earth. But she not finding where her foot might rest, returned to him into the ark: for the waters were upon the whole earth: and he put forth his hand, and caught her, and brought her into the ark. And having waited yet seven other days, he again sent forth the dove out of the ark. And she came to him in the evening, carrying a bough of an olive-tree, with green leaves, in her mouth. Noe, therefore, understood that the waters were ceased upon the earth. And he stayed yet other seven days: and he sent forth the dove, which returned not any more unto him. And God spoke to Noe, saying: Go out of the ark, thou and thy wife, thy sons, and the wives of thy sons with thee. All living things that are with thee of all flesh, as well in fowls as in beasts, and all creeping things that creep upon the earth, bring out with thee, and so ye upon ~~the earth~~. Increase and multiply upon it. So Noe went out, he and his sons; his wife, and the wives of his sons with him. And all living things, and cattie, and creeping things that creep upon the earth, according to their kinds, went out of the ark. And Noe built an altar unto the Lord: and taking of all cattle and fowls that were clean, offered holocausts upon the altar. And the Lord smelled a sweet savor.

Priest: Let us pray.

Deacon: Let us kneel.

Subdeacon: Rise up.

O God, unchangeable power and eternal light: mercifully regard the wonderful mystery of Thy whole Church, and by means of Thy perpetual disposition perform more peacefully the work of human salvation: and let the whole world experience and see the

downcast raised up, the old renewed and all things return to a perfect state, through Him from whom they took their beginning: Thy Son, our Lord Jesus Christ, who liveth and reigneth, etc.

Prophecy III. Genesis xxii.

In those days: God tempted Abraham, and said to him: Abraham, Abraham. And he answered: Here I am. He said to him. Take thy only begotten son Isaac, whom thou lovest, and go into the land of Vision: and there thou shalt offer him for an holocaust upon one of the mountains, which I will show thee. So Abraham rising up in the night, saddled his ass: and took with him two young men, and Isaac his son. And when he had cut wood for the holocaust, he went his way to the place which God had commanded him. And on the third day, lifting up his eyes, he saw the place afar off. And he said to his young men: Stay you here with the ass: I and the boy will go with speed as far as yonder, and after we have worshipped will return to you. And he took the wood for the holocaust, and laid it upon Isaac his son; and he himself carried in his hands fire and a sword. And as they two went on together, Isaac said to his father: My father. And he answered: What wilt thou, son? Behold, saith he, fire and wood: where is the victim for the holocaust? And Abraham said: God will provide himself a victim for an holocaust, my son. So they went on together; and they came to the place which God had shewn him, where he built an altar, and laid the wood in order upon it; and when he had bound Isaac his son, he laid him on the altar upon the pile of wood. And he put forth his hand, and took the sword to sacrifice

his son And behold an angel of the Lord from heaven called to him, saying: Abraham, Abraham. And he answered: Here I am. And he said to him: Lay not thy hand upon the boy, neither do thou anything to him; now I know that thou fearest God, and hast not spared thy only begotten son for my sake. Abraham lifted up his eyes, and saw behind his back a ram amongst the biars, sticking fast by the horns, which he took and offered for an holocaust instead of his son. And he called the name of that place. The Lord seeth. Whereupon even to this day it is said: In the mountain the Lord will see. And the Angel of the Lord called to Abraham a second time from heaven, saying: By my own self have I sworn, saith the Lord, because thou hast done this thing, and hast not spared thy only begotten son for my sake: I will bless thee and I will multiply thy seed as the stars of heaven, and as the sand that is by the sea shore; thy seed shall possess the gates of their enemies, and in thy seed shall all the nations of the earth be blessed because thou hast obeyed my voice. Abraham returned to his young men, and they went to Bersabee together, and he dwelt there.

Priest: Let us pray.

Deacon: Let us kneel.

Subdeacon: Rise up.

O God, the sovereign Father of the faithful, who dost diffuse the grace of adoption and multiply the children of Thy promise throughout the world; and by the Paschal mystery dost make Thy servant Abraham, according to Thy oath, the father of all nations; grant to Thy people worthily to enter into the grace of thy calling. Through our Lord Jesus Christ, &c.

Prophecy IV. Exod. xiv.

In those days. It came to pass in the morning watch, and behold the Lord looking upon the Egyptian army through the pillar of fire and of the cloud, slew their host: and overthrew the wheels of the chariots, and they were carried into the deep. And the Egyptians said: Let us flee from Israel: for the Lord fighteth for them against us. And the Lord said to Moses: Stretch forth thy hand over the sea, that the waters may come again upon the Egyptians, upon their chariots and horsemen. And when Moses had stretched forth his hand towards the sea, it returned at the first break of day to the former place: and as the Egyptians were fleeing away, the waters came upon them, and the Lord shut them up in the middle of the waves. And the waters returned, and covered the chariots and the horsemen of all the army of Pharaoh, who had come into the sea after them, neither did there so much as one of them remain. But the children of Israel marched through the midst of the sea upon dry land, and the waters were to them as a wall on the right hand and on the left: and the Lord delivered Israel in that day out of the hands of the Egyptians. And they saw the Egyptians dead upon the sea shore, and the mighty hand that the Lord had used against them: and the people feared the Lord, and they believed the Lord, and Moses his servant. Then Moses and the children of Israel sung this canticle to the Lord, and said:

TRACT.

Let us sing to the Lord, for he is gloriously magnified: the horse and the rider he hath thrown into the sea. The Lord is my helper and my protector, and he

s become salvation to me. V. He is my God and I will glorify him: the God of my father, and I will exult him. V. The Lord is he that destroyeth war, the Lord is his name.

Priest: Let us pray.

Deacon: Let us kneel.

Subdeacon: Rise up.

O God, whose ancient miracles we see shining in our own age: whilst Thou workest for the salvation of the Gentiles that which Thou didst confer, by the power of Thy right hand, upon one people for their deliverance from the persecution of Egypt: grant that the fullness of the whole world may pass over to the children of Abraham and to the dignity of Israel.

Prophecy V. Isaias liv. lv.

This is the inheritance of the servants of the Lord, and their justice with me, saith the Lord. All you that thirst, come to the waters: and you that have no money make haste, buy and eat: come ye, buy wine and milk without money, and without any price. Why do you spend money for that which is not bread, and your labor for that which doth not satisfy you? Hearken diligently to me, and eat that which is good, and your soul shall be delighted in fatness. Incline your ear and come to me: hear and your soul shall live, and I will make an everlasting covenant with you, the faithful mercies of David. Behold I have given him for a witness to the people, for a leader and master to the Gentiles. Behold thou shalt call a nation, which thou knewest not: and the nations that knew not thee shall run to thee, because of the Lord thy God, and for the holy One of Israel, for he hath glorified thee. Seek ye the Lord, while he may be

found, call upon him while he is near. Let the wicked forsake his way, and the unjust man his thoughts, and let him return to the Lord, and he will have mercy on him, and to our God: for he is bountiful to forgive. For my thoughts are not your thoughts, nor your ways my ways, saith the Lord. For as the heavens are exalted above the earth, so are my ways exalted above your ways, and my thoughts above your thoughts. And as the rain and the snow come down from heaven, and return no more thither, but soak the earth, and water it, and make it to spring, and give seed to the sower, and bread to the eater: so shall my word be, which shall go forth from my mouth: it shall not return to me void but it shall do whatsoever I please, and shall prosper in the things for which I sent it: saith the Lord almighty.

Priest: Let us pray.

Deacon: Let us kneel.

Subdeacon: Rise up.

Almighty and eternal God, multiply for the honor of Thy name what Thou didst promise to the faith of our fathers: and increase by Thy sacred adoption the children of promise: that what the saints of old doubted not would come to pass, Thy Church may know to be now in great part accomplished. Through our Lord, Jesus Christ, etc.

Prophecy VI. Baruch iii.

Hear, O Israel, the commandment of life: give ear that thou mayest learn wisdom. How happeneth it, O Israel, that thou art in thy enemies' land. Thou art grown old in a strange country, thou art defiled with the dead: thou art counted with them that go down into hell. Thou hast forsaken the fountain of wisdom.

For if thou hadst walked in the way of God, thou hadst surely dwelt in peace forever. Learn where is wisdom, where is strength, where is understanding: that thou mayest know also where is length of days and life, where is the light of the eyes and peace. Who hath found out her place? and who hath gone into her treasures? Where are the princes of the nations, and they that rule over the beasts, that are upon the earth? That take their diversion with the birds of the air, that hoard up silver and gold, wherein men trust, and there is no end of their getting, who work in silver and are solicitous, and their works are unsearchable? They are cut off, and are gone down to hell, and others have risen up in their place. Young men have seen the light, and dwelt upon the earth: but the way of knowledge they have not known, nor have they understood the paths thereof, neither have their children received it, it is far from their face; it hath not been heard of in the land of Chanaan, neither hath it been seen in Theman. The children of Agar also, that search after wisdom that is of the earth, the merchants of Merrah, and of Theman, and the tellers of fables, and searchers of prudence and understanding: but the way of wisdom they have not known, neither have they remembered her paths. O Israel, how great is the house of God, and how vast is the place of his possession! It is great and hath no end: it is high and immense. There were the giants, those renowned men that were from the beginning, of great stature expert in war. The Lord chose not them, neither did they find the way of knowledge: therefore did they perish. And because they had not wisdom, they perished through their folly. Who hath gone up into heaven, and taken

her, and brought her down from the clouds? Who hath passed over the sea, and found her, and brought her preferably to chosen gold? There is none that is able to know her ways, nor that can search out her paths; but he that knoweth all things, knoweth her, and hath found her out with his understanding. He that prepared the earth for evermore, and filled it with catle and four-footed beasts: he that sendeth forth light, and it goeth: and hath called it, and it obeyed him with trembling. And the stars have given light in their watches, and rejoiced: they were called, and they said: Here we are: and with cheerfulness they have shined forth to him that made them. This is our God, and there shall be no other be accounted of in comparison of him. He found out all the way of knowledge, and gave it to Jacob his servant, and to Israel his beloved. Afterwards he was seen upon earth and conversed with men.

Priest: Let us pray.

Deacon: Let us kneel

Subdeacon: Rise up.

O God, who continually multiplieth Thy Church by the calling of the nations: mercifully grant Thy perpetual protection to those whom Thou wastest with the water of baptism. Through our Lord Jesus Christ, etc.

Prophecy VII. Ezech. xxxvii.

In those days: The hand of the Lord was upon me, and brought me forth in the spirit of the Lord: and set me down in the midst of a plain, that was full of bones: and he led me about through them on every side. Now they were very many upon the face of

the plain, and they were exceedingly dry. And he said to me: Son of man, dost thou think these bones shall live? And I answered: O Lord God thou knowest. And he said to me: Prophecy concerning these bones: and say to them: Ye dry bones hear the word of the Lord. Thus saith the Lord God to these bones: Behold I will send spirit into you, and you shall live. And I will lay sinews upon you, and will cause flesh to grow over you, and will cover you with skin: and I will give you spirit, and you shall live, and you shall know that I am the Lord. And I prophesied as he had commanded me: and as I prophesied there was a noise, and behold a commotion: and the bones came together, each one to its joint. And I saw, and behold the sinews and the flesh came upon them: and the skin was stretched out over them, but there was no spirit in them. And he said to me: Prophecy to the spirit, prophecy, O son of man, and say to the spirit: Thus saith the Lord God: Come, spirit, from the four winds, and blow upon these slain, and let them live again. And I prophesied as he had commanded me: and the spirit came into them, and they lived: and they stood up upon their feet, an exceeding great army. And he said to me: Son of man, all these bones are the house of Israel. They say: Our bones are dried up, and our hope is lost, and we are cut off. Therefore prophecy, and say to them: Thus saith the Lord God: Behold, I will open your graves, and will bring you out of your sepulchres, O my people: and will bring you into the land of Israel. And you shall know that I am the Lord, when I shall have opened your sepulchres, and shall have brought you out of your graves, O my people: and shall have put my spirit in you,

and you shall live, and I shall make you rest upon your own land: saith the Lord Almighty.

Priest: Let us pray.

Deacon: Let us kneel.

Subdeacon: Rise up.

O God, who in the pages of both Testaments instructeth us for the celebration of the Paschal mystery: grant us to understand Thy mercy, that by receiving the present gifts, we may have a firm expectation of those to come. Through our Lord Jesus Christ. etc.

Prophecy VIII. Isaias iv.

And in that day seven women shall take hold of one man, saying. We shall eat our own bread, and wear our own apparel: only let us be called by thy name, take away our reproach. In that day the bud of the Lord shall be in magnificence and glory, and the fruit of the earth shall be high, and a great joy to them, that shall have escaped of Israel. And it shall come to pass, that every one that shall be left in Sion, and that shall remain in Jerusalem, shall be called holy, every one that is written in life in Jerusalem. If the Lord shall wash away the filth of the daughters of Sion, and shall wash away the blood of Jerusalem out of the midst thereof, by the spirit of judgment, and by the spirit of burning. And the Lord will create upon every place of Mount Sion, and where he is called upon, a cloud by day, and a smoke and the brightness of a flaming fire in the night: for over all the glory shall be a protection. And there shall be a tabernacle for a shade in the day-time

from the heat, and for a security and covert from the whirlwind, and from rain.

TRACT.

My beloved had a vineyard on a hill in a fruitful place. V. And he fenced it in and dug it around, and planted a vine of Sorec, and built a tower in the midst thereof. V. And set up a wine-press therein: for the vineyard of the Lord of hosts is the house of Israel

Priest: Let us pray.

Deacon: Let us kneel.

Subdeacon: Rise up.

O God, who in all the children of Thy Church hast, by the voice of the holy prophets, manifested, that it is Thou Who art in every place of Thy dominion the sower of good seed and the cultivator of the chosen branches: grant that Thy people, who by Thee are reputed as vines and growing corn, may cut away the foulness of thorns and thistles, and be made to bring forth worthy fruit in plenty. Through our Lord Jesus Christ, etc.

Prophecy IX. Exodus xii.

In those days: the Lord said to Moses and Aaron in the land of Egypt: This month shall be to you the beginning of months: it shall be the first in the months of the year. Speak ye to the whole assembly of the children of Israel, and say to them: On the tenth day of this month let every man take a lamb by their families and houses. But if the number be less than may suffice to eat the lamb, he shall take unto him his neighbor that joineth to his house, ac-

according to the number of souls which may be enough to eat the lamb. And it shall be a lamb without blemish, a male of one year: according to which rite also you shall take a kid. And you shall keep it until the fourteenth day of this month: and the whole multitude of the children of Israel shall sacrifice it in the evening. And they shall take of the blood thereof, and put it upon both the side posts, and on the upper door-posts of the houses, wherein they shall eat it. And they shall eat the flesh that night roasted at the fire, and unleavened bread with wild lettuce. You shall not eat thereof anything raw, nor boiled in water, but only roasted at the fire: you shall eat the head with the feet and entrails thereof. Neither shall there remain anything of it until morning. If there be anything left, you shall burn it with fire. And thus you shall eat it: you shall gird your reins, and you shall have shoes on your feet, holding staves in your hands, and you shall eat in haste: for it is the Phase (that is the Passage) of the Lord.

Priest: Let us pray.

Deacon: Let us kneel.

Subdeacon: Rise up.

Almighty and everlasting God, Who art wonderful in the dispensation of all Thy works: may Thy redeemed understand, that the making of the world in the beginning was not a more excellent work than the sacrificing in the end of time of Christ, our Passover. Who liveth, reigneth, etc.

Prophecy X. Jonas iii.

In those days: The word of the Lord came to

Jonas a second time, saying: Arise and go to Ninive, the great city: and preach in it the preaching that I bid thee. And Jonas arose, and went to Ninive according to the word of the Lord. Now Ninive was a great city of three days journey. And Jonas began to enter into the city one day's journey: and he cried and said: Yet forty days, and Ninive shall be destroyed. And the men of Ninive believed in God: and they proclaimed a fast, and put on sackcloth from the greatest to the least. And the word came to the king of Ninive: and he rose up out of his throne, and cast away his robe from him, and was clothed with sackcloth, and sat in ashes. And he caused it to be proclaimed and published in Ninive from the mouth of the king, and of his princes, saying: Let neither men nor beasts, oxen nor sheep, taste anything: let them not feed, nor drink water. And let men and beasts be covered with sackcloths, and cry to the Lord with all their strength, and let them turn every one from his evil way, and from the iniquity that is in their hands. Who can tell if God can turn, and forgive, and will turn away from his fierce anger, and we shall not perish? And God saw their works, that they were turned from their evil way: and the Lord our God had mercy on his people.

Priest: Let us pray.

Deacon: Let us kneel.

Subdeacon: Rise up.

O God, Who hast united the diversity of the nations in the confession of Thy name: grant us both the will and the power to do what Thou commandest; that the people called to eternal life may be of

one faith in their minds and of one piety in their actions. Through our Lord Jesus Christ, etc.

Prophecy XI. Deut. xxxi.

In those days: Moses wrote the canticle, and taught it to the children of Israel. And the Lord commanded Josue the son of Nun, and said: Take courage, and be valiant: for thou shalt bring the children of Israel into the land which I have promised, and I will be with thee. Therefore after Moses had wrote the words of this law in a volume, and finished it, he commanded the Levites, who carried the ark of the covenant of the Lord, saying: Take this book, and put it in the side of the ark of the covenant of the Lord your God, that it may be there for a testimony against thee. For I know thy obstinacy and thy most stiff neck. While I am yet living, and going in with you, you have always been rebellious against the Lord: how much more when I shall be dead? Gather unto me all the ancients of your tribes, and your doctors, and I will speak these words in their hearing, and will call heaven and earth to witness against them. For I know that, after my death, you will do wickedly, and will quickly turn aside from the way that I have commanded you: and evils shall come upon you in the latter times, when you shall do evil in the sight of the Lord, to provoke him by the works of your hands. Moses therefore spoke, in the hearing of the whole assembly of Israel, the words of this canticle, and finished it even to the end.

TRACT.

Attend, O heaven, and I will speak: and let the

earth give ear to the words from my mouth. V. Let my speed be awaited as the rain: and let my words descend as the dew. V. As the shower upon the grass, and as the snow upon the hay; because I will invoke the name of the Lord. V. Give ye magnificence to our God: God, his works are true, and all his ways are judgments. God is faithful, in whom there is no iniquity: just and holy is the Lord.

Priest: Let us pray.

Deacon: Let us kneel.

Subdeacon: Rise up.

O God, Who raisest the lowly and strengthenest the upright: Who by Thy holy servant Moses wast pleased so to instruct Thy people by the singing of Thy sacred song, that the repetition of the law should be also our direction: stir up Thy power over all the fullness of the justified Gentiles, and by mitigating terror, give joy: that the sins of all being blotted out by thy remission the threatened vengeance may turn to our salvation. Through our Lord Jesus Christ, etc.

Prophecy XII. Dan. iii.

In those days: King Nabuchodonosor made a statue of gold, of sixty cubits high, and six cubits broad, and he set it up in the plain of Dura of the province of Babylon. Then Nabuchodonosor the king sent to call together the nobles, the magistrates, and the judges, the captains, the rulers and governors, and all the chief men of the provinces, to come to the dedication of the statue which King Nabuchodonosor had set up. Then the nobles, the magistrates, and the judges, the captains, and rulers, and the

great men that were placed in authority, and all the princes of the provinces, were gathered together to come to the dedication of the statue, which King Nabuchodonosor had set up. And they stood before the statue which King Nabuchodonosor had set up. Then a herald cried with a strong voice: To you it is commanded, O nations, tribes, and languages; that in the hour that you shall hear the sound of the trumpet, and of the flute, and of the harp, of the sackbut, and of the psaltery, and of the symphony, and of all kind of music; ye fall down and adore the golden statue, which Nabuchodonosor hath set up. But if any man shall not fall down and adore, he shall the same hour be cast into a furnace of burning fire. Upon this therefore, at the time when all the people heard the sound of the trumpet, the flute, and the harp, of the sackbut, and the psaltery, of the symphony, and of all kind of music, all the nations, tribes, and languages fell down and adored the golden statue, which King Nabuchodonosor had set up. And presently at that very time some Chaldeans came and accused the Jews, and said to King Nabuchodonosor: O king, live for ever: thou, O king, hast made a decree, that every man that shall hear the sound of the trumpet, the flute, and the harp, of the sackbut, and the psaltery, of the symphony and of all kind of music shall prostrate himself and adore the golden statue: and that if any man shall not fall down and adore, he should be cast into a furnace of burning fire. Now there are certain Jews, whom thou hast set over the works of the province

of Babylon, Sadrach, Misach, and Abdenago: these men, O king, have slighted thy decree: they worship not thy gods, nor do they adore the golden statue which thou hast set up. Then Nabuchodonosor in fury, and in wrath, commanded that Sadrach, Misach and Abdenago should be brought: who immediately were brought before the king. And Nabuchodonosor the king spoke to them, and said: Is it true, O Sadrach, Misach, and Abdenago, that you do not worship my gods, nor adore the golden statue that I have set up? Now therefore if you be ready, at what hour soever you shall hear the sound of the trumpet, flute, harp, sackbut, and psaltery, and symphony, and of all kind of music, prostrate yourselves, and adore the statue which I have made: but if you do not adore, you shall be cast the same hour, into the furnace of burning fire: and who is the God that shall deliver you out of my hand? Sadrach, Misach and Abdenago answered and said to the king Nabuchodonosor: We have no occasion to answer thee concerning this matter. For behold our God, whom we worship, is able to save us from the furnace of burning fire, and to deliver us out of thy hands, O king. But if he will not, be it known to thee, O king, that we will not worship thy gods, nor adore the golden statue which thou hast set up. Then was Nabuchodonosor filled with fury: and the countenance of his face was changed against Sadrach, Misach, and Abdenago, and he commanded that the furnace should be heated seven times more than it had been accustomed to be heated. And he commanded the strongest men that were in his army, to bind the feet of Sadrach, Misach, and Abdenago, and

to cast them into the furnace of burning fire. And immediately these men were bound and were cast into the furnace of burning fire, with their coats, and their caps, and their shoes, and their garments. For the king's commandment was urgent, and the furnace was heated exceedingly. And the flame of the fire slew those men that had cast in Sidrach, Misach, and Abdenago. But these three men, that is, Sidrach, Misach, and Abdenago, fell down bound in the midst of the furnace of burning fire. And they walked in the midst of the flame, praising God and blessing the Lord.

Almighty and everlasting God, the only hope of the world, who by the voice of Thy prophets hast manifested the mysteries of this present time; graciously increase the desires of Thy people: since none of the faithful can advance in any virtue without Thy inspiration: through our Lord Jesus Christ, etc.

The Blessing of the Font.

Then the priest proceeds to bless the Baptismal Font.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

Almighty and everlasting God, look mercifully on the devotion of the people being newly born, who, as the hart, seek after the fountain of Thy waters: and mercifully grant that the thirst of faith itself may, by the mystery of baptism, sanctify their souls and bodies. Through Our Lord, Jesus Christ, Thy Son, Who

with Thee liveth and reigneth. Amen.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

Almighty and everlasting God, be present at the mysteries of Thy great goodness, be present at the Sacraments: and send forth the spirit of adoption to regenerate the new people, whom the font of baptism brings forth to Thee; that what is to be done by our humble ministry may be fulfilled by the effect of Thy power. Through Our Lord, Jesus Christ, Thy Son, who liveth and reigneth with Thee in the unity of the Holy Ghost God.

V. World without end.

R. Amen.

V. The Lord be with you.

R. And with thy spirit.

V. Lift up your hearts.

R. We have lifted them up to the Lord.

V. Let us give thanks to the Lord Our God.

R. It is meet and just.

It is truly meet and just, right and available to salvation, that we should always and in all places give thanks to Thee, O holy Lord, Father Almighty, Eternal God, Who by Thy invisible power dost wonderfully work the effect of Thy sacraments: and though we are unworthy to administer so great mysteries, yet, not forsaking the gifts of Thy grace, Thou inclinest the ears of Thy goodness, even to our prayers. O God, whose spirit in the very beginning of the world moved over the waters, that even then

the nature of water might conceive the virtue of sanctification. O God, who in washing away by water the crimes of the guilty world, and by the overflowing of the deluge didst give a figure of regeneration, that by the mystery of one and the same element there might be an end of vices and beginning of virtues. Look, O Lord, on the face of Thy Church, and multiply in her Thy regenerations, who by the strong flood of Thy grace dost gladden Thy city: and open the font of baptism all over the world for the renewal of the nations; that by the command of Thy Majesty she may receive the grace of Thine only-begotten Son from the Holy Ghost. May He by a secret admixture of His divine power render this water fruitful, that has been prepared for the regeneration of men: to the end that, being conceived in sanctification and born again a new creature, from the immaculate womb of this divine font, a heavenly offspring may come forth: and that all, whom either sex distinguishes in body, or age in time, may be brought forth into the same infancy by grace, their mother. For hence, therefore, by Thy command, O Lord, let every unclean spirit depart: far away be the wickedness and the wiles of the devil: let no power of the enemy here have place: let him not hover around laying snares: let him not creep in by stealth: let him not corrupt by his infection. May this creature be holy and innocent, free from all invasion of the enemy, and purified by the departure of all wickedness. May it be a living fountain, a regenerating water, a purifying

stream: that all who are to be washed in this laver of salvation may by the working of the Holy Ghost within them obtain the favor of perfect purification. Therefore I bless thee, O creature of water, by the living ✙ God, by the true ✙ God, by the holy ✙ God: by that God who in the beginning separated thee by his word from the dry land, whose spirit moved over thee. Who made thee flow from the fountain of paradise, and commanded thee to water the whole earth in four rivers. Who when thou wast bitter in the desert infused sweetness, and made thee fit to drink, and produced thee out of a rock for the thirsting people. I bless ✙ thee also by Jesus Christ, ✙ His only Son, Our Lord: who in Cana of Galilee in a wonderful miracle changed thee by His power into wine. Who walked upon thee with his feet, and was baptized in thee by John in the Jordan. Who brought thee forth together with blood out of His own side, and commanded His disciples, that such as believed should be baptized in thee, saying: Go, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. While we keep this ordinance, do Thou, almighty God, mercifully be present: do Thou graciously breathe upon us. Do Thou with Thy mouth bless this plain water: that besides its natural virtue of cleansing the body it may also be effectual for purifying the mind. (*Then he thrice lowers the Paschal Candle into the water.*) May the power of the Holy Ghost descend into the fullness of this font. And make the whole substance of this water fruitful with the power of

regenerating. Here may the stains of all sins be blotted out: here may human nature, made to Thy image, and reformed to the honor of its author, be cleansed from all the foulness of its old nature: that every one who receives this sacrament of regeneration may be born again to a new childhood of true innocence. Through Our Lord Jesus Christ, Thy Son: Who shall come to judge the living and the dead, and the world by fire. R. Amen.

Then the priest pours some Oil of Catechumens into the water, in the form of a Cross, saying:

May this font be sanctified and made fruitful by the oil of salvation, for such as are born again therein unto lie everlasting. R. Amen.

Then he pours Chrism into it in the same manner, saying:

May this infusion of the Chrism of Our Lord Jesus Christ, and of the Holy Ghost, the Paraclete, be made in the name of the Holy Trinity. R. Amen.

He pours Oil and Chrism together, saying:

May this mixture of the Chrism of Sanctification, and of the Oil of Unction, and of the Water of Baptism, be likewise made in the name of the Father,✠ and of the Son,✠ and of the Holy Ghost.✠ R. Amen.

The Litanies.

After the blessing of the font he returns with his ministers to the altar steps, where they lie prostrate, while the Litanies are sung by two chanters.

Lord, have mercy on us.

Christ, have mercy on us.

Lord, have mercy on us.

Christ, hear us.

Christ, graciously hear us.

God, the Father of Heaven, have mercy on us.

God, the Son, Redeemer of the world, have
mercy on us.

God the Holy Ghost, have mercy on us.

Holy Trinity, one God, have mercy on us.

Holy Mary.

Holy Mother of God.

Holy Virgin of virgins.

St. Michael.

St. Gabriel.

St. Raphael.

All ye holy Angels and Archangels.

All ye holy orders of blessed spirits.

St. John the Baptist.

St. Joseph.

All ye holy Patriarchs and Prophets.

St. Peter.

St. Paul.

St. Andrew.

St. John.

All ye holy Apostles and Evangelists

All ye holy Disciples of the Lord.

St. Stephen.

St. Laurence.

St. Vincent.

All ye holy Martyrs.

St. Sylvester.

St. Gregory.

St. Augustin.

Pray for us.

All ye holy Bishops and Confessors.

All ye holy Doctors.

St. Anthony.

St. Benedict.

St. Dominic.

St. Francis.

All ye holy Priests and Levites.

All ye holy Monks and Hermits.

St. Mary Magdalen.

St. Agnes.

St. Cecily.

St. Agatha.

St. Anastasia.

All ye holy Virgins and Widows.

All ye holy men and women, Saints of

God, make intercession for us.

Be merciful, Spare us, O Lord.

Be merciful, Graciously hear us, O Lord.

From all evil.

From all sin.

From everlasting death.

Through the mystery of Thy holy incarnation.

Through Thy coming.

Through Thy nativity.

Through Thy baptism and holy fasting.

Through Thy cross and passion.

Through Thy death and burial.

Through Thy holy resurrection.

Through Thine admirable ascension.

Through the coming of the Holy Ghost
the Paraclete.

In the day of judgment.

We sinners, Beseech Thee, hear us.

Pray for us.

O Lord, deliver us.

That Thou wouldst spare us.

That Thou wouldst vouchsafe to govern and preserve Thy holy Church.

That Thou wouldst vouchsafe to preserve our apostolic prelate, and all the orders of the Church in Thy holy religion.

That Thou wouldst vouchsafe to humble the enemies of holy Church.

That Thou wouldst vouchsafe to give peace and true concord to Christian kings and princes.

That Thou wouldst vouchsafe to confirm and preserve us in Thy holy service.

That Thou wouldst render eternal blessings to all our benefactors.

That Thou wouldst vouchsafe to give and preserve the fruits of the earth.

That Thou wouldst vouchsafe to grant eternal rest to all the faithful departed.

That Thou wouldst vouchsafe graciously to hear us.

Lamb of God, Who takest away the sins of the world, spare us, O Lord.

Lamb of God, Who takest away the sins of the world, hear us, O Lord.

Lamb of God, Who takest away the sins of the world, have mercy on us.

Christ, hear us.

Christ, graciously hear us.

Lord, have mercy on us (three times).

Christ have mercy on us (three times).

Lord have mercy on us (three times).

THE MASS FOR HOLY SATURDAY.

The priest robes in white vestments and immediately begins Mass.

Psalm 42 is said at the beginning.

The Gloria is recited and the bells ring out.

Collect.

O God, Who dost brighten this most holy night with the glory of our Lord's Resurrection; keep in the new children of Thy family the spirit of adoption, which Thou hast given to them, that, being renewed in body and in mind, they may render to Thee a pure service. Through the same Jesus Christ, Our Lord, Thy Son, Who liveth and reigneth, etc.

Epistle. Col. III.

Brethren: If you be risen with Christ, seek the things that are above, where Christ is sitting at the right hand of God; mind the things that are above, not the things that are upon the earth. For you are dead; and your life is hid with Christ in God. When Christ shall appear, Who is your life, then you also shall appear with Him in glory.

Then the priest sings "Alleluia" three times. The choir sings:

Ps. 117. Confess to the Lord because he is good; because his mercy endureth for ever.

Tract.

Ps. 116. Praise the Lord, all ye nations; and praise him, all ye peoples.

Because his mercy is confirmed on us: and the truth of the Lord remaineth for ever.

Gospel. Matt. XXVIII. 1-7.

And in the end of the Sabbath when it became dawn towards the first day of the week, came Mary Magdalen and the other Mary to see the sepulchre. And behold there was a great earthquake. For an angel of the Lord descended from heaven: and coming, rolled back the stone and sat upon it. And his countenance was as lightning, and his raiment as snow. And for fear of him, the guards were struck with terror, and became as dead men. And the angel, answering, said to the women: Fear not you: for I know that you seek Jesus Who was crucified. He is not here, for He is risen, as He said. Come, and see the place where the Lord was laid. And, going quickly, tell ye His disciples that He is risen: and behold He will go before you into Galilee: there you shall see Him. Lo, I have foretold it to you.

Secret.

Receive, we beseech Thee, O Lord, the prayers of Thy people, along with the offering of these hosts: that these Paschal mysteries may by Thy working avail us to everlasting salvation. Through Our Lord Jesus Christ, etc.

Vespers.

After the Communion of the priest Vespers are sung as follows:

Allelulia (three times).

Praise the Lord, all ye nations; praise him all ye people.

Because His mercy is confirmed upon us: and the truth of the Lord remaineth for ever.

Glory be to the Father, etc.

Allelulia (three times).

Antiphon.

In the evening of the Sabbath, when it began to dawn towards the first day of the week, came Mary Magdalen and the other Mary to view the sepulchre, allelulia.

Magnificat.

My soul doth magnify the Lord.

And my spirit hath rejoiced in God my Saviour.

Because he hath regarded the humility of his handmaid; for behold from henceforth all generations shall call me blessed.

Because he that is mighty hath done great things to me; and holy is his name.

And his mercy is from generation unto generations, to them that fear him.

He hath shewed might in his arm: he hath scattered the proud in the conceit of their heart.

He hath put down the mighty from their seat
and hath exalted the humble.

He hath filled the hungry with good things:
and the rich he hath sent empty away.

He hath received Israel his servant, being
mindful of his mercy:

As he spoke to our fathers, to Abraham and
his seed, for ever.

Glory be to the Father, etc.

Then is repeated the Antiphon, "In the evening,"
etc.

V. The Lord be with you.

R. And with thy spirit.

Let us pray.

Pour on us, O Lord, the spirit of Thy charity,
that those whom Thou hast replenished with
the Paschal Sacraments, may, by Thy goodness,
live in perfect concord; through our Lord
Jesus Christ, etc.

V. The Lord be with you.

R. And with thy spirit.

V. Go, it is the end, alleluia, alleluia.

R. Thanks be to God, alleluia, alleluia.

The End.

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